

# The American Missionary

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## THE DESIRE OF YOUTH

A MISSIONARY gathering was on in a great American metropolis with representatives from all over the country in attendance. It was a "grand and glorious" opportunity for public utterance and no man led a life of self-denial. At length the small grandson of the pastor of the entertaining church looked up at his mentor when the limit of his endurance was reached and remarked "When are these people going to do something?" That question revealed the heart of the desire of youth. The genius of youth is action.

The church seems disturbed about its young people and probably with justification. The conduct of many leaves much to be desired. In what generation has it not? Can any part of the problem have been created by us of the church because we have approached youth from the wrong angle? Have we offered them church service as an expression of the Christian life, when their very nature tells them the key is action, service? Sharing of service creates an inevitable demand for services. But first things first. The approach is from the angle of action.

Try it out, that will tell the story. Go before any group of Sunday School scholars with a definite missionary challenge calling for work and money. Watch the hands go up when you ask who will help. Your address will hardly be concluded before a half dozen surround you saying, "Tell us again, please, and what is the address?" While some of their elders are in the auditorium discussing how the apportionment of the church may be reduced the youngsters are in the church parlors raising it.

I wish our adult church folk could have been in Dorchester, Massachusetts, last December when a group of more than one hundred of the young people of the Second Church spent parts of three days under local and outside leadership in working out a program for community, nation and world betterment. And lest any think the ethical was in danger of swamping the spiritual, I wish such could have seen more than a hundred and twenty-five of these youth on Sunday afternoon partaking of the sacrament of the Lord's Supper, four of the lads serving as deacons. For atmosphere it eclipsed any previous experience of the ministers who were present. I wish such could have heard boys and girls not yet members of the church saying to the pastor, "We know we are not members yet but may we attend the communion service today?"

Forty positions for summer service open through the Congregational Sunday School Extension Society have been sought by two hundred applicants. Literally hundreds of students might have been employed this summer in frontier fields by the Church Extension Boards if only a denomination, many of whose leaders still insist there are no recruits, had furnished the money.

The desire of youth is action. Will the church believe it? Mr. Barrie proposes the formation of a League of Youth. He has not to plead, it is already in existence. Quaintly paraphrasing scripture, an old man used to say in my father's prayer meeting, "Now is the present time."



# THE COMMISSION ON MISSIONS

## A Frank Statement

By James E. McConnell, D.D.

AT a meeting of the Executive Committee of the Commission on Missions held in March it was obvious that the outlook was not encouraging. Some difficulty was experienced in securing agreement as to the best method of procedure, with the result that nothing further was attempted until a joint meeting of the representatives of the Boards with the Executive Committee of the Commission on Missions on May 25th. At this latter meeting there was a general and hearty agreement that steps should be taken to inform the churches as to the actual situation and secure from them such a response as they would feel that the needs of the missionary work demanded.

In brief, the plan, as worked out subsequent to the meeting just referred to, was to send a statement in leaflet form to the pastor of every church, accompanied by a letter which should outline the situation. The suggestion was made in this letter that pastors and officers of churches that were pastorless should feel the responsibility created by the crisis and should bring the needs of the missionary societies to the attention of their people. The feeling was and is that some who have made no pledges for missions would be glad to give if they knew the facts and that others who have already made pledges or have contributed to the work of the missionary societies would give more largely under the impulse of pressing needs. For those who, after having given generously, would feel able and disposed to make further contributions, the term "Comrades of the Second Mile" was suggested as applicable.

In the leaflet entitled "The Consequences" the effect of our having received \$2,900,000 on the Apportionment instead of the \$5,000,000 for which we asked was presented. In the further statement of "A Referendum" the possible and probable outcome for the year is still further emphasized. *Everywhere it has been made clear that this is not a new appeal but only an effort to have the churches complete their apportionment.*

There are two main difficulties which inhere in the present situation. One is the debts, actual and prospective, for the missionary societies. Debts of this kind are always depressing facts. They disturb the workers, they create anxiety for the officers of the Societies and they irritate the whole of the church constituency.

But there is something worse than the debts of the Societies to be considered. The work that needs to be done and ought to be done but cannot be done suggests what this something is.

In behalf of the Congregational Home Missionary Society, this statement is made by the General Secretary: "We are failing to cultivate our whole estate and therefore to reap the whole harvest. Translated into money—and it must be so translated since workers cannot live without support—the Congregational Home Missionary Society urgently needs \$98,000 more a year to carry on its work at maximum efficiency." A missionary recently in this country and one of the most valuable workers of the American Board has raised the question whether it is worth while for him to return. "Why send



me out," he argues, "if you are not able to provide better support for the work," and yet this missionary has been laboring in one of the whitest harvest fields in all the world. One of the Woman's Board missionaries in India writes, "Probably you would be glad if we could write letters without asking for money. We would be also. Please believe that *we could easily ask for hundreds of things which we have never asked for*. We only put forward imperative needs." A large number of instances are furnished by the Congregational Board of Ministerial Relief where the amount that is actually needed in order to insure the lowest basis of support *has to be cut in two* on account of the meagre funds that are available.

**What must be done:** In the first place the Boards and the interests involved must all stand together. The appeal must be made unitedly, for all of the organizations concerned are equally affected. Some, it is true, have larger deficits than others, but the perils and difficulties that pertain to the work are shared by all. It will not do for one Society to seek to gain an advantage at the expense of the others. The work is one, and the present needs should be faced unitedly. The Societies must hang together or else they will hang separately.

A second thing which is urgently called for is that the church people should be given a more adequate understanding of the missionary opportunities and undertakings of the present day. It is certain that few of our church members have a very complete idea of what their denomination is doing in the world and for the world. Pastors seldom present the facts to their congregations. Some have had little chance to know them and others perhaps have been careless in utilizing the opportunities at their disposal to become adequately informed. What is needed more than anything else is that our church people should realize that the missionary work of the denomination is *their own work*, tied up to their local church, and that as a consequence of this connection they owe to it their interest and support as truly as they owe the same essentials to their own local enterprise.

As a third thing we specify a larger degree of fidelity to the missionary apportionment. This fidelity is urged not as an end in itself but as a means to an end. The Apportionment must more generally be regarded as the suggested share which a church may have in the fulfillment of its missionary obligation. The apportionment may be too large, or—what is not commonly regarded as actual or possible—it may be too small. The present shortage of the missionary societies and the threatening disintegration of the work is due to the fact that our churches have not fully realized their duty and privilege in relation to the amount suggested to them as their share of the missionary undertaking. It will be possible to save the work of the missionary Boards for the current year from disastrous curtailment and debt if the churches that have not reached their apportionment will only make an effort to secure additional pledges and contributions that will amount to a substantial sum in the aggregate, even if the total apportionment cannot be raised.

The fourth thing that must be done, and one that will doubtless be projected a little later on in the summer, is a presentation of the needs of the Boards to individuals. Just how this presentation will be made, whether by each Board in its own behalf and within a designated area, or whether the Boards will unite in an appeal to individual givers, will be disclosed later on.

While our people are enjoying themselves at the summer resorts or are otherwise utilizing the opportunity which the summer season affords for rest and recuperation, which will necessitate not a little outlay, is it too much to hope that they will feel the urgency of the call that will come to them in behalf of the common task of our united missionary program?



## THE PASTORS' SECTION

### The Peril of an Empty Heart

By Rev. Robert Elliott Brown, Waterbury, Conn.

**T**EXT: Matthew 12:45. "*And the last state of that man is worse than the first.*"

The peril of a house is in proportion to its emptiness. The rain may percolate through its shingles and there is no guardian hand to frustrate the little disintegrations that the weather will soon complete. Marauders make free to force the lock and rifle the contents from attic to cellar, desecrating the shrines and objects held in reverence by its former occupants. If fire comes there is no voice to sound the alarm, no power to stay the march of the consuming flame. The empty house represents a loss to its owner; it becomes an eyesore to its community; it is a danger to itself.

The empty house is contrary to nature for nature abhors a vacuum. Even with the most perfect pumps one finds it difficult to exhaust all the air, from tube or bulb, as the case may be. Nature plants flowers in the most unlikely cracks in the rocks, and in the crannies in the wall. She will plant them in sun, in shade and beneath the very snow itself. She will summon up a tree, as it were, through solid rock in order that she may be frugal of space.

Nature puts animal life in the depths of the sea, in the polar regions north and south, and in the most forbidding wastes of the desert. Life presses in at every possible point: if not with a flower, then with a weed; if not with a majestic pine then with a scrub oak; if not with a roebuck bounding through the forest, then with a python or a constrictor gliding through the glade.

Now there is a parallel to all this in the realm of the spirit. We know that the soul of man at his birth is a good deal of a vacuum: it is an unfurnished tenement. This was Locke's contention in his famous debate with Berkeley and it is generally conceded that Locke was correct. It is not a matter of speculation but of proof as the experience of such a one as Helen Keller confirms.

If one is born blind he can never even imagine what any single object looks like. All descriptions of visual things can have no meaning to him. If one is born deaf he can never have any conception of sound. The story has been told of a man born blind who asked concerning the color of yellow, "Is it like the sound of a trumpet?" One whole suite in his spiritual department was empty because his power to visualize had never been developed.

Our five senses, our powers of sight, hearing, taste, touch and scent, are the doors and windows of the soul. All the furnishings of the spirit come in through those entries. All the hangings, pictures, furniture and fuel of the mind, the very stuff which forms the basis of our inner development, come through the senses. The amount, the quality and the order of the material is determined by the will, the ego—the self within. If you are not master in your own household, you are a slave to every passing sensation, whim and passion. This is not guesswork, it is the findings of a sober scientific psychology; and furthermore it is compatible with the teaching of the Gospel.



Jesus was talking of the peril of an empty heart, where there is no master motive, no high purpose, no central commanding authority. It availeth little that the floor is swept, and the walls papered. It is to no purpose that we drive out the tenants, even bad tenants, unless good ones are installed. If we do not put the highest spirit in control, the bad spirits will multiply and leaguings themselves together they will take the heart by storm "and the last state of this man is worse than the first." It reminds us of Carlyle's view of the French Revolution in which he holds the futility of all negative reform. The people cried against the king, and the nobles, and priests, only to find that when these were turned out of power, they were worse off than before unless good rulers and good priests could be found. The perils of an empty heart are manifold.

First, there is the peril of continual temptation. The seven deadly spirits which are the seven deadly sins are ready to come in at the first sign that no one is at home. They are like the bats and owls that hover about a deserted farmstead, seeking admission. These sins are pride, covetousness, lust, anger, gluttony, envy and sloth. And they seek lodgment in the soul in connection with some very definite and practical experience of life.

We can form in our mind's eye a conception of how splendid a thing it is to be gracious but when an actual situation arises our pride is too much for us. Why should I make the advance? My position does not call for me to make such condescension, and we toss our heads with an inward scorn, to save our precious pride! Or we are easily intolerant of opposition. Our opinions are a part of ourselves and we fly into a temper when our policies are crossed. Anger without cause is as primitive as Cain and as dangerous as high explosive. How awful is envy as it may go out against a competitor in business or an old schoolmate who has gone farther in the race for success. What the wind and rain, the frost and the fire may do for the empty house, these sins will eventually do for the soul. They will destroy its beauty and individuality.

There is no neutrality with God. Either we are encouraging these evil spirits to take possession or we are vigilantly putting up the bars of the spirit against them. And as in all warfare, so here, the best defence is an offence. The seven deadly sins are defeated only as we by the aid of the Holy Spirit induce the seven divine virtues. We fight acid with alkali; we oppose darkness by light; we conquer sins "not by might, nor by power, but by my spirit" saith the Lord of the hosts of righteousness. By his spirit we induce humility, generosity, purity, serenity, temperance, sympathy and ambition. The peril of the empty heart may well be that the seven sins take possession before the seven virtues are established.

The second peril is chilling isolation. The empty house is lonely; it matters not how fair its walls nor how spacious its compartments. The neighbors no longer call because there is no light in the window, no welcome at the door, and no blaze upon the hearth. Old friends pass by with a sigh for departed glory; and strangers hurry along with a haunting sense that evil is not far away.

The joyous thing about the children of light is the companionship they enjoy. One of the first effects of Christianity was to make the disciples feel a sweet comradeship one with another. They spent time at the temple in the high hopes and new experience they had in common. Paul writing to the Philippians says, "I thank my God for your fellowship." They felt that



they were pilgrims animated by the Holy Spirit; illuminated by a common vision and determined upon a common goal, where each should come to his best in association with the others. They knew by experience that,

There is a place where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around the common mercy-seat.

And one who fills his heart with the spirit can associate with the great and the good of every time and clime. "There spirits walk abroad" as Byron said of those who had given themselves for the liberation of mankind. The recital of these deeds, the force of their example, the majesty of their vision have the mysterious power to make us feel that we are heirs to their fellowship and partners in their generous enterprise.

Then, too, there is the companionship of God. This we know is an easy thing to say and may be piously proffered because it is so obviously the conventional thing to say. But we are not offering mere words but the substance of a vital spiritual experience. Carl Hilty was Swiss born in the first third of the last century. He was educated in his native land with additional advantages at the best universities of Germany and England. He studied philosophy, science and law, becoming an advocate and subsequently entering active political life. He represented the best in the two fields of scholarship and practical activities, maintaining a deep and penetrating insight into spiritual affairs. In his Essay on Happiness, which every one should read for his own spiritual enlightenment, he says "No man who has thus given his will to God has ever felt himself permanently bewildered or forsaken." Compare that, if you will, to the declaration of Cardinal Wolsey

"O Cromwell, Cromwell!  
Had I but served my God with half the zeal  
I served my king, he would not in mine age  
Have left me naked to mine enemies."

The third peril is progressive deterioration. It was Darwin who pointed out that if one should collect a flock of tame pigeons representing every form, color and combination of markings, and place them on an uninhabited island and allow them to fly into the woods and then return some years later, he would find that a remarkable change had taken place. The colony would be all of one color, a dark slaty blue, while on the wings of each individual two plain black bands would appear. Or consider a garden of roses, containing the finest specimens known. If we lift no spade and cut no stem, in time there will be no beauties, no jacqueminots, but only the common dog rose of the wilds. The life on an island and in a garden if left to itself reverts to type. It goes back to where it started.

Civilization is an island redeemed from the ocean of barbarism. It is a rose garden in a wilderness and you are either encouraging or discouraging the forces that accomplish and maintain this higher evolution, you are either adding to or detracting from the spiritual capital of the race. The ideals of the home, of art, philanthropy, education and religion are not the products of an empty house but of an overflowing heart. And you are in your proud place today because your ancestors won some high degree of success in the battle against sin and for righteousness.

William Hogarth was born late in the seventeenth century. He is called the father of English painting. He had not the advantages of foreign study



and he scorned to copy the work of other men. Nature and human nature were his chosen fields in his search for subjects. Now what John Bunyan was to literature, Hogarth was to art. His chief desire was to use his skill for moral purposes, and to this end he created his best known piece, "The Rake's Progress." In this he depicts a youth coming suddenly into his inheritance; then he is seen squandering it upon boon companions; he visits the brothel; he is arrested; he loses a fortune at the gaming table and after serving a jail sentence he dies in the madhouse. That is from reasonably high possibilities he descends down the spiral ladder of deterioration until he reaches the lowest rung and the full penalty of the empty heart has been paid.

Christianity is the most daring enterprise ever conceived by the spirit of man. It declares we are not here to amass wealth, nor to secure position, nor to attain glory but to practice idealism. And in this practice there is the element of necessity for "where there is no vision the people perish." They revert to the lower order of being from which they sprung. This is the law of deterioration and is as certain in its workings as the law of gravitation. It holds in the realm of nature and the spirit, in the body and in the soul.

But Jesus never leaves us with a mere negation. He always gives us tools for our task and weapons for our warfare. The whole constabulary of the spirit is at our command if we will but cooperate with it. The heart that is in league with God will find strength for temptation, companionship in loneliness and a positive working force which impels us toward the highest and the best, so that we may proceed with every confidence that our last state shall be infinitely superior to our present condition, shall ultimately realize the promise when "He shall appear we shall be like him."

Although one may not enter the great estate of friendship with a selfish thought in his heart because the rules of the game forbid, it nevertheless remains true that in no other place can greater personal benefit be found. Whatever you do for your friend you are doing for yourself. To minister to him is to serve yourself; to give to him, to enrich yourself; to console him, to console yourself; to bless him, to add to yourself benedictions. He that loseth his life for friendship's sake shall find it.

What else is our Christian gospel than a great adventure in friendship? Is not this the very essence of the incarnation? The infinite God makes his dwelling place in the human nature of Jesus Christ—he pitches his tent among our clustering tents, that he may thus, as it were, approach us on the level, not as a deity demanding worship or a sovereign demanding service, but as a friend offering and seeking affectionate regard.

Friendship is the very stuff that Christianity is made of. What else was the company of apostles than a group of a half dozen pairs of friends, Peter and Andrew, James and John, Thomas and Matthew, Philip and Bartholomew, and the other mates gathered about one who called them all "my friends." As friends they were sent out about their great work of winning the world, two by two. Wherever they went they gathered together little groups of friendly people who used to meet at odd times and in secluded places for love feasts, and for good-fellowship, and there would find in the midst of them and as one of their number the Great Friend of Mankind.—S. L. L. Monday Club Sermon, 1920.



# THE AMERICAN MISSIONARY ASSOCIATION

## AN ADVENTURE OF FAITH

THE American Missionary Association has adopted its regular, undiminished budget for the year 1922-23. This means that we are determined, come what may, to go on for one year longer with our entire program in school, church, hospital, and community service. The decision was reached by the Executive Committee, in conference with the Administrative Officers, after long, patient, careful deliberation. The entire field has been canvassed and every possible economy, short of a surrender of vital interest, has been adopted. School after school has been considered; all of them are found to be so precious, so fruitful, so indispensable to the communities they serve that our men will not take the responsibility of closing a single one; even the hazard of serious deficit seems a lesser evil.

But the committee will never stand for a policy that means accumulating deficits; it deliberately puts on record its determination not to do so. If the event proves that we have ventured too far, if another year finds us badly in debt, as will certainly be the case unless both churches and individual donors come to our relief, we shall then be forced to make immediate radical changes.

For the present, however, we simply cannot authorize so disastrous a course. Therefore, though perplexed by a diminished income and confronted by an anxious future, the Association proposes to open all the school doors as usual next fall. Here we stand; we can not do otherwise. God help us!

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In his address at the General Assembly of the Presbyterian Church, Vice President Coolidge hit the nail squarely on the head when he said: "There must be an increasing support of our higher institutions of learning. They are not the apex of our system of education. They are its base. All the people look up to their influence and their inspiration. They must be under the guidance of men of piety and men of an open mind. They must continue their indispensable service to the cause of freedom by bringing all the people unto a knowledge of the truth."

Higher institutions of learning are not the apex of education. *They are its base.* Dr. William H. Ward—of beloved memory—was always saying this. "The lower education depends upon the higher."

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The State Board of Education in Virginia has approved the introduction of collegiate courses in Hampton Institute. Principal Gregg in his annual report says: "To some friends of the Institute, this establishment of collegiate courses may seem contrary to Hampton traditions. . . . The best argument in justification is simply that the Institute is once more adapting its training to the needs of the communities which it is bound to serve. The Negro schools demand and deserve more thoroughly trained teachers." We are glad to read this, for it is only the disciplined mind that advances the standards of a race.

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The annual meeting of The American Missionary Association will be held upon Wednesday and Thursday, the 8th and 9th of November, with the North Church of Detroit, Michigan, Dr. Chester B. Emerson, minister.





## LEADERSHIP

TEN years ago we thought that we knew a good deal about the workings of democracy. Nowadays we are not so sure. But one thing is even clearer to us than it was ten years ago. This is that a democratic society needs to develop leadership. Its danger is the dead level of mediocrity, which means no progress. That a democracy may go on to better things, it must somehow bring up men and women who have the power to impress themselves on others and use this power for good. Education and social influences afford the means for this. They must be so shaped and used as to produce out of boys and girls, people who in the first place have the abilities of leadership, and in the second place employ them aright. This can be done; it has been done, here and there; it needs to be done on a much larger scale. It is the sure way of advance for a democracy.

Now Christianity shows its democratic character in this way, that it needs leaders, and needs trained leaders. Platitudes, you may say; everybody knows these things. They ought to be platitudes, but they are not. The Christian public does not realize the truth of these statements enough to act vigorously on them. If it did realize this truth, we should see more interest in the business of calling out and preparing Christian leadership.

The lesson of experience about this is plain as day. Every great advance in Christianity has been accompanied by systematic development of trained leaders. The case of Jesus and his disciples might of itself settle the matter. Our Lord "had compassion on the multitude," and purposed their salvation; but his own work was not done chiefly with them.

He gave the larger part of his time and his mind to educating a few men to carry abroad his word and go on with his work. He knew that his religion needed leaders, and trained leaders.

The thing here taught, the thing which Christian people must get hold of, is that the effectiveness of our religion in the world depends on a trained leadership, that it is vain to expect Christianity to be strong unless there are plenty of qualified men and women to lead others in Christian ways. It is not the foremost men that are here referred to, but the great company whom they have called into service. Wonderful things have been done by God through men who offered themselves to take places of responsibility and influence in the work of his kingdom. Wonderful things are waiting to be done now by the young men who will take these places today.

DR. ROBERT HASTING NICHOLS,  
in *Auburn Chapel Bell*.



# Fifty Years with the Sioux

PIONEER MISSIONARY WORK IN CENTRAL SOUTH DAKOTA

By J. B. Irvine, Jr., Pierre, South Dakota

*Fifty years of missionary life in Christian devotion, character and service. This for Dr. Thomas L. Riggs. The son of heroic Christian parents who gave their lives in missionary consecration in a wild unsettled region among heathen with savage customs, Thomas Riggs had seen the wonderful transformations of character from his boyhood up. He chose to begin his missionary life as did his parents, in a region that was as wild as the untamed people who lived in it. The Missouri River was dotted with forts and military possessions. He has lived to see them abandoned. Now there are churches where the well-armed soldiers formerly drilled. He has seen the old hostilities of the Indians pass away. Their children are no longer happy in their roving life. Where the wigwam was the only home, now are comfortable, Indian homes. With the introduction of successful agriculture, have come the earlier stages of civilized life and the hopes and peace of Christianity. That is reward enough for Dr. Thomas Riggs and his able wife who has made possible for him this accomplishment.—A. F. Beard.*

REV. THOMAS L. RIGGS, D.D., began his missionary work among the Teton Sioux, near Fort Sully, Dakota Territory, in March, 1872. The mission was the first established in this wild district, and was under the American Board. It was transferred by this Board to the American Missionary Association in 1883. In 1872 there was not a Christian Indian near Fort Sully—not one. The main church at Oahe (near Pierre) grew until it numbered eighty-five Indian members. Five other Indian churches were established with four outstations under charge of native helpers. Dr. Riggs still lives to see the results of his labors. He has reason to rejoice in them.

His father, Dr. Stephen R. Riggs, in his book, "Mary and I," tells about the beginning and early years of the mission at Fort Sully, which was removed in 1874 to Oahe (at Peoria Bottom). This missionary story "Forty Years with the Sioux" is well worth reading again in this Jubilee year. In brief, it tells us that Thomas was born in Minnesota in 1847, and for fifteen years was brought up there among the Dakotas. After graduation at Beloit College in 1868, he studied in Chicago Theological Seminary. In the summer of 1871, he went with his father to Fort Sully to study the mission field there,

and to determine whether he would enter upon this missionary work. Dr. Riggs says, "We stopped for five or six weeks at Fort Sully where we found good and true Christian friends in Chaplain George D. Crocker, Captain Irvine and his wife, and Mrs. Stanley, the wife of General D. S. Stanley, who commanded the fort." All of these greatly helped Mr. Riggs in his mission as long as they lived at this fort.

Mr. Riggs began his mission in the village of Indians about a mile below Fort Sully and on the opposite side of the Missouri River, building a log house there. The Indians there were called "hostiles;" so dangerous was it to work among them, when young braves desired to distinguish themselves now and then by killing a white man, that Mr. Riggs could not hire a white man willing to help him build. With the help of his younger brother Henry, and "the uncertain help of an occasional Indian," he had to do the work of building himself. He was a good carpenter, but as he could not lay brick or build a chimney, Captain Irvine, of the fort, built it for him, and at considerable risk. It would have been a boasted feat for a young brave to kill a "soldier chief."

Mr. Riggs wrote of that time, "We lived as the natives live, on bacon greasy bread, and black coffee. An Indian woman for our helper's wife



cooked for us. After the burning heat of the day, we slept on the ground with our rifles beside us under our blankets.

Often we were awakened at dawn or saluted during the day by the report of a rifle, the popping of the ball overhead showing that it was the gun of some Indian to scare us; and grim fun it was. Two men were killed at the Indian agency, a few miles away, and a messenger was shot dead quite near by." (See Doane Robinson's "History of South Dakota," vol. 1, 36-91.)

To relieve the monotony of this isolated life, Mrs. Irvine, her daughter, and Miss Richardson, the teacher in our family, at least twice took across the river on Saturday a lot of good things to eat, and had picnic dinners at the mission. These glimpses illustrate the statement of Mrs. Stanley in the "New York Evangelist," at that time that "Mr. Riggs has surmounted great difficulties, inseparable from such efforts in remote regions."

In December, 1872, Mr. Riggs was married in Bangor, Maine, to Miss Nina Foster, a sister of the wife of General Charles H.

Howard. As a bride, Mrs. Riggs came out to Fort Sully in May, 1873, impressing all by her cheerfulness and loveliness. She found that one of the pastimes of the heathen savages was to soothe her to sleep and to test her courage by occasionally shooting into the mission house. With five years of this brave missionary experience, Mrs. Riggs died at Oahe in 1878, leaving one son, Theodore, who has long been a surgeon in Pierre.



T. L. RIGGS, LL.D.

In that year, Captain Irvine's daughter, Louisa, went to Oahe to be associated as a teacher in the mis-

sion with Miss Mary C. Collins, and seven years later was married to Mr. Riggs. As both speak the Dakota language fluently, their influence among the Indians has been great and far-reaching. This is due also to their sympathetic understanding of the Indian character.

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## THE LOVE FEAST

By Secretary Fred L. Brownlee

IT is a rare privilege to serve in a worthy cause continuously for half a century. Sacrifices in behalf of an ideal bring their own peculiar reward. Service in behalf of others even though they fail to appreciate it and sometimes persecute the benefactor, nevertheless is worth while. But when there is added to all this the joy

of seeing the fruits of one's labors in an elevated and ennobled people, hearing from their lips words of appreciation almost too sacred and tender to be uttered, one's mingled emotions are inexpressible.

At the April meeting of the Dakota Association of Indian Congregational Churches the Indians planned a real



love-feast for Dr. and Mrs. Thomas Riggs. Out of their meagre funds the men collected one hundred dollars for him and the women forty for her. On the last morning of the conference their moderator, Dr. Riggs, was interrupted right after the devotions by a statement that time was desired to talk about a hero who had been among them as a brave soldier for fifty years. Then followed three speeches in the Dakota language by three men who had known Dr. Riggs all this time. They referred to him as their "Sacred Herald." They told of how he had come among them when they were savages, ignorant, superstitious, uncivilized, and gently tamed them without offence, informed them without humiliation, and enlightened and civilized them without casting unsavory reflections on either their superstitions or customs. When Rev. Francis Frazier, the gracious and eloquent Indian assistant superintendent of the Cheyenne River Reservation, closed by placing the token of respect and admiration in their be-

loved Herald's hand, the atmosphere was electric with love and good-will.

And then one of the Indian women, who knows no English, arose and in a few choice words paid tribute to what Mrs. Riggs means to them. She closed with these fitting words: "You and your husband have planted the trees. We, the members of the churches, are the branches. Unless we bear fruit all your work will have been in vain."

Could one ask for anything more? Could one doubt the worthwhileness of missionary endeavor? The problems of savagery, ignorance and superstition fifty years ago seemed both insurmountable and insoluble. They have given way to the more difficult problems incident to the vices of civilization, the power of knowledge and the institutionalizing of a vital and ethical religion. With such noble and appreciative men and women, however, as leaders and examples among their tribe we may justly take courage as we look forward to another half-century of development of these, the original Americans.

\* \* \*

## OUR CHINESE ALUMNI

By Secretary Geo. L. Hinman

THE membership of Chinese Missions under the American Missionary Association is like some churches, a good deal of a procession. The number of Chinese who have been definitely and permanently influenced in our mission night schools and have gone on to eastern cities or returned to their home villages in China is certainly very great. Our alumni—as we call them—have been heard from in Boston, New York, Philadelphia and Chicago where there are Chinese churches, and in many smaller places scattered over the country where perhaps one man alone in a little group of Chinese preserves the memory of the kind teacher in San Francisco who taught him English and the truth of Jesus Christ. In many a Chinese shop far from the Golden Gate, the names of Mrs. Green and Dr. Pond, our veteran mission-

aries, are known and cherished. The story of our alumni back in the two great cities of Hong Kong and Canton and in the densely crowded villages of the river plain between has never yet been adequately written. It includes the names of thousands of real home missionaries, laymen and ministers who have built churches, organized schools, led in great social and political reforms and directed the training of a new generation of Christians through Y. M. and Y. W. C. A. and theological colleges.

Occasionally, there stands out in the list of "our alumni" a man of special distinction, like Dr. Fong, Secretary of the Commercial Press, Shanghai, who is now in California to receive from Pomona College the first LL.D. degree ever granted by that institution. Forty years ago, two boys came to Sacramento traveling from



China together. Recently Dr. Fong told in a simple, straightforward way at the service in our San Francisco Chinese Church how he tried to find his companion of those early years, who is still in Sacramento, still a casual laborer, spending most of what he earns in gambling dens, no better off than when they two landed in America. Dr. Fong's years of study and service, first in the A. M. A. night school in Sacramento (against the violent protest of his uncle), then in public schools, in Pomona College, in the University of California, and Columbia University, leading to that post of commanding influence for the modernization of China which he now holds, are, he declares very simply and earnestly, due to the choice he made forty years ago for Christianity. Dr. Fong is prominent in Y. M. C. A. and church work in Shanghai, and through the Commercial Press, has broadcasted over all China a vast amount of modern educational material.

Another name which both Chinese and Americans who know him delight to honor is that of Benjamin C. Wong, recently granted the degree of Doctor of Philosophy in the department of pure mathematics by the University of California. Dr. Wong has during the past year taught classes in higher mathematics in the university while completing the work for his degree and next year will be retained as a full time instructor. He was born in San Francisco, was taken to China at the age of four, but returned sixteen years ago, and has since been continuously in the A. M. A. Chinese mission at Sacramento, Santa Barbara and Berkeley as a pupil, a helper, and a superintendent in charge. By his modesty and tact, his perfect Americanization as well as loyalty to his own people, his quiet but indomitable energy in making successful everything he has undertaken, Dr. Wong has made himself well loved, and we are sure there is a great future before him.

\* \* \*

## A VISION

By Marion Vera Cuthbert

UPON lonely Patmos the heavens opened unto St. John and he saw a new heaven and a new earth. On a school campus I also looked through a sky rift and had a vision. Yet the new thing was hardly a miracle, but it was like one.

It may have been the riot of peach blossoms over which the wistful blue of the sky bent, or a blur in my eyes from too much gazing at the violet carpet at my feet, but certainly there arose through the tender April green of budding trees a new Burrell, and the old Burrell was passed away. And I saw buildings that gleamed fair and whose windows shone from some inner light while throngs of brown youths and maidens strolled under the stately trees. They had dreams in their eyes and their faces were like the morning. And among them went grave men and women whose step was

the sure step of those who walk by faith, and one passing said to me, "We follow the gleam."

Passing unnoticed through the throngs, I entered into the fairest building and one within spoke with me of a life work where we stood and the encompassing of his desire. He was astonished that so much could have come to pass, although he had put his all into it. But I was not astonished. And leaving him I went through halls where were whispers of Youth and Hope. And I was taken up to a tower and had a vision of a New South; cities where brown faces were glad with confidence, fearless in power, glowing with the exultation of life.

Then said I, Lo, may these things come quickly. Let ignorance, superstition, fear and prejudice be wiped away for the dawn of a fairer day.



# Happy Days at Allen Normal School

By Miss Mary L. Mardin, Principal

OUR springtime in Southern Georgia came unusually beautiful this year after a cold February. The trees and flowers were true to their springing name. They burst at once into a profusion of bloom. Everywhere the ground was a carpet of many colored phlox, petunias, nasturtiums and California poppies. In the school where twenty-five boys and girls have their individual gardens the members of the classes are trying to rival each other in the care of their planting. This year the gardens have grown rapidly and the school industry since early spring has supplied vegetables for our dining room.

But there are other products which I may call flowers. At noon-time the children grouped around on the grass eating their lunches look like many-colored flowers, with some flitting about here and there like butterflies. Soon they group into ring games or play on the baseball diamond practising for the games to be played with teams from nearby schools. Within the school rooms you will find both children and teachers happy. Two hundred and fifty children in all grades from smiling little first grade tots to contented seniors in the high school in their respective rooms are hard at work with their lessons. They study well and they learn. They are learning to take interest in things outside their school work also. They have interested themselves in their cousins in Africa and with their little purses it means a great deal to them to have raised twenty-five dollars for the Angola Mission in Africa. They are grateful to the American Missionary Association, for the school and its privilege and are showing their gratitude in raising \$200 for their share of the Lincoln Day pledge. They wanted to help pay for the new baseball suits and for this they had a Tag Day which brought in many dimes and

nickels. They wanted also a share in the new piano for the music department and sold tickets for the concert towards it.

The boarding hall, too, is a happy place, a cheery place to live in. Thirty girls have many good times together there, even if there are potatoes to peel, dishes to wash, floors to scrub and clothes to iron. There are, at the same time, many opportunities for reading or sewing after the day's work is over, or visiting out under the shady trees, or playing of games in the early moonlight, or studying in the quiet evening hours. Oh, yes, we are happy.

Across the street stands the church well scrubbed and cleaned by a voluntary army of children and teachers. Here the school gathers with the community for the helpful church services and for the concerts and stereopticon pictures.

One of the brightest and busiest days of the Spring is "Sales Day," when in the sewing room are displayed garments and articles which the classes have made, and in the cooking room are exhibited the candy and cakes, bread and staple articles, and in the shop are shown the baskets, rugs and reseatd chairs. On that day the Normal pupils give their full time to conducting the visitors, the parents, and others about the school, showing them the exhibits and selling them. Among the visitors at a recent Sales Day were friends from the rich northern homes who not only bought generously at the time of the sale, but often send liberal checks also during the year. Many northern people visit the school and afterwards remember it.

Perhaps the brightest and most encouraging day which comes to the memory of some of us teachers was the opening day of school. Sudden showers had come up in the afternoon



and our electric lights failed us. We were groping our way about with candles when the guests began to arrive. A very representative company of alumni and friends of the school had come out to greet the old teachers and the new. Happily the light

soon came on and some of us returned teachers who had been absent for several years had warm welcome, a welcome that has followed us through the year and has inspired us to make the school year just now closing happy and successful.

\* \* \*

## A Paying Investment

*By Lewis H. Mounts, Ballard Normal School, Macon, Ga.*

IT has been a long hard day, with eight periods spent in seeking to control the talkative and excitable youngsters and to plant some ideas in their minds. Coaching a group of children in preparation for the coming field day upon the public playgrounds filled the recess period to the detriment of my lunch hour, while laggards requiring special attention held me in the school-room for almost another hour after dismissal. Neither work nor play held much immediate attraction as I made my way to the Teachers' Home.

But several hours have passed, the rain is falling quietly outside, and I am quite cozy now in my own room, and able to think more clearly. To-day's schedule was considerably more heavy than the normal, but the life of an A. M. A. teacher is, nevertheless, not especially easy at best. Why should I put my time and energy into the work here anyhow? What have I seen to warrant my regarding it as a paying investment? The American Missionary Association is having to watch its expenditures with a critical eye. What returns justify their continuance of this institution with its drain upon already strained resources?

Often the wearied teacher must face such queries and certainly he has some answer that satisfies him, whether or not he always analyzes it carefully. It may be of interest to others if I seek to give my answer, not by a formal argument but by a few pictures that have come to me through my contacts here.

The only return which could well

justify the present or increased expenditure of energy and of money must be that of lives deepened and enriched, made ready to pass on to a wider circle that which has come to them. Does such a return appear?

Let us start with our own student body. It is the day of the baseball game with a rival school, whose ninth inning rally deprived us of a pennant last year. Our boys are primed for the game itself, but the difficulty lies in the proper entertainment of the visitors in a school with no boarding department and no domestic science teacher free to supervise. How can Ballard show a worthy hospitality? Pluckily the problem is faced and well is it answered. The junior class advances the funds. Girls trained in Ballard's classes volunteer their services. The meals are planned, the marketing is done, the meals are cooked, and served with dignity and grace. Late in the evening the opposing team departs, disconsolate over the scores of the game, but with hearty words of praise for their entertainment. As one of Ballard's most loyal workers said, our domestic science teacher had reason to be proud of the record of her girls. Loyalty and true school spirit, as well as real efficiency as housekeepers are the possession of their leaders.

Another day and another scene comes before me—a Sunday afternoon in midsummer in an upper room over a colored drug-store. It is a meeting of the Y. M. C. A. workers, a group of young men who, despite the ignorance and prejudice of many of the so-called religious leaders of



the Macon colored people, are striving to develop a real Y. M. C. A. to serve the needs of Macon's young men. The officers and speakers appear, the program of the occasion is well rendered. But so few of the leaders are strange to me. It seems almost a gathering of Ballard students and alumni. Some strange faces I learn to be those of Ballard students of an earlier day. Ballard is certainly bearing its part in this outstanding effort of Macon's young men for their own advancement and the service of their fellows.

The scene shifts—once more it is a Sunday afternoon. Mr. Barrow, the science teacher and baseball coach, has just returned from a baseball trip to a neighboring school and, as we walk home from church, he tells me of what he saw and heard while away. "The white superintendent of schools for . . . County says that Ballard girls have made the best colored teachers he has, and that he wishes to secure more." Certainly that is an unexpected and significant commendation.

The events of another day come before my mind, of a stifling hot day shortly before Easter, the annual "visiting day." The time is filled completely with visits to two of the largest public schools in the city, the first in one of the best colored districts, the other in one of the most ignorant and backward. Impressions were varied, but one stood out first and foremost, Ballard graduates everywhere, on every floor, seemingly in almost every room, from the first grade where the little tots added for us their sums, to the sixth where the arithmetic class plastered and carpeted the room for our benefit, and to the seventh and highest where they struggled through the intricacies of partial payments. Not all of Macon's

public school teachers are Ballard trained, but many of them, certainly far more than half. Every teacher of the public high school is a Ballard product. As the principal of the largest of the public schools has said, all of his teachers that are worth anything are Ballard trained.

One more memory and I am through. It was late in May and Principal von Tobel had just returned from delivering the commencement address at a school in a neighboring town, the principal of which is a Ballard alumnus. "The white chairman of the school board declared to me that if Ballard had in its fifty years of existence done nothing more than to give the principal, Mr. H——, to the world, it had been well worth while." These were Mr. von Tobel's words on his return. And this high opinion of Mr. H—— seemed to represent not the idea of a single individual but the reasoned judgment of the community. Only a short time previous to this, Mr. H—— had been involved in a lawsuit with certain white men with regard to the ownership of a piece of land, the receipts for the payments upon which had been lost. Despite the absence of the documents, public sentiment demanded and secured judgment in favor of Mr. H—— and against his white opponents.

Loyalty, readiness to serve their school, and efficiency in the housewifely arts, such qualities we observe in our present upper class girls. Ballard boys continue to play a leading part in the struggle for the best things for the young men of the city. Ballard trained teachers are the very foundation of the local public school system, and high commendation of their work elsewhere constantly comes to us. Surely these give evidence that the desired return is not wanting.

Friends of Dr. William Pickens will be interested in the following from the *Associated Negro Press*: "Intelligence tests held for pupils in public schools, New York, showed that Harriet Ide Pickens in school No. 119 stood highest of all the pupils, white or colored, in the tests of three classes."



# The Apple

*By Marion Vera Cuthbert, Burrell Normal School, Florence, Alabama*

IT was the certain renewal of our conflict that was so utterly wearisome to me. I said a conflict, yet a state of war could hardly have been said to exist between Justin and myself. There had been no open declaration of hostilities, arraying of forces, charges and countercharges. It was more as if I was crossing an alien land and was being harassed by a particularly effective sniper.

To be sure, as the English teacher, I had descended more or less belligerently armed with deadly verbs, a shrapnel of punctuation, and poison gas of general objections to dialect more or less distressing to these genial children. But these trappings were not the red rag that aroused Justin. I feared it was racial dislike—the antipathy of the genus boy toward the genus teacher—coupled with a positive decision to make life unbearable for at least one of the species.

The sniping took the form of a thousand aggravations, from scratching a piece of crayon on the board to the most brazen impudence. He began when order was called in the morning. If others sat, he would stand, if the rest stood, he sat. A search for a missing book, besides requiring the overhauling of half the desks in the room, was accompanied on his part by thumps on the heads of long suffering and expectant mates. Knowing that continued prowling about the rooms and corridors was objectionable to me he was to be found at all times on a round of aimless inspection with a half-baked excuse that prevented extreme punishment. If a fight took place at recess he was pried out of the thickest part. And so on and on, the bad boy of the school, proud of his reputation and determined to keep his glory.

Why did I put up with him? Certainly, that was a question to be asked. And frankly, though I should

feel a certain shame in admitting it, I was possessed of a certain stubbornness myself that would not allow me to give in. I had been warned that I could never control Justin; that any attempt to do so would result in disorganization of the room, an open clash or shattered nerves. The teacher before me had broken down in the midst of the year, not certainly on account of this one boy, but I could not see what help he would be to a frail constitution.

And then there was his mother. You can't talk with the mother of a boy and then have that boy put out of school except for the most violent disorder. Justin had a brother, a model Junior, and it was the ambition of her life to have both her boys complete school and when I looked at those toil-worn hands and saw the longing ache of those eyes, I knew that the higher powers were going to hold me to the helping of her in her task.

Being no saint, the devil in me arose. The other teachers would not tolerate Justin. Half a dozen times a week they sent him back to my room, the study room for all high school pupils, in the hope that I would take up his impudence with the principal. And half a dozen times I started to do so and something stopped me.

Then I thought I would stretch a bit of philosophy to cover his case. Pope furnished the inspiration and gave me the line, "Whatever is, is right." This is palpably a false statement, and only assumes a modicum of truth when you turn it inside out. But turn it I did, and the satanic gyrations of Justin appeared in a new light. When the teachers sent him back to my room, I welcomed him with a smile of which there was no doubting the joy if lack of discernment concealed the sincerity. Tardiness, Justin's tardiness was a thing for

pleasantry, a joke about alarm clocks, or his mother making him wash dishes. Failure to attend recitations and subsequent prowling in the halls called forth casual comment or an invitation to help me on some minor task. Impudence was dissected, and the wit separated from the chaff. The wit could not be denied, and I began his instruction in the gentle art of drawing the sting out of a sally. In short I determined to enjoy Justin. My resolution to appreciate him was as painful as it was fixed. But I had my satisfaction.

He was stupefied. Was I going mad? Was it possible that a teacher, that most sensitive of all beings, could be impervious to a bad boy? Did I not know that he was breaking all the rules of the school daily? And by a process of inversion, Justin became the champion of school morale. A teacher *ought* to take note of all infractions, she ought to single out evil doers and threaten them with the high tyranny of school courts. If a person could throw chalk at innocent little boys and not be punished, why what was the world coming to!

One weary day, one of those days when you doubt the high calling of your profession, when the very elements conspire against you and a pouring rain adds to the problem of how to remain sweet and sprightly, enthusiastic (according to texts in teaching) with a hundred irritations, due no doubt as much to mood as to irrepressible, brown humanity, I sat me down at the last period with a long sigh of relief that in a few moments all would be over for the day. For at this last period I hustled my charges off to the music teacher and the sounds of her wrappings with sharps, flats and the untrammelled spirit of youth descended like a benediction upon me. After all it hadn't been so bad—there was a rift in the clouds and perhaps I could take my

walk to the creek, drinking in the beauty of hill lines as I went. Yes, teaching had its compensations. In an office now, I should still have a weary two hours before me, while here was the best part of an afternoon to walk in the face of the wind.

Then Justin came in. Mentally, I was the perfect simile of a thermometer being plunged in ice water. Why did he have to come back? Impudence, tardiness or aimless wandering? I forgot that lately he had not troubled me so much as heretofore. Or was that imagination? Certainly, even by forcing my memory, I could not think of a single bad thing that he had done that day. The fight in the hall? No, that had been another boy. If he had reformed, why, oh! why did he have to spoil it all!

"Justin," I began sternly, then remembering that with him I was to register joy, I changed my method of attack. "Not singing today?" I inquired pleasantly. "It is a bad day for singing." "Yahsum, I'm singing," said Justin. He fidgeted for awhile and then darted to a desk as if searching for something. Evidently it was not to be found. From above wafted strains of "Hark! Hark! my Soul!" I was making a desperate struggle not to harken to the angry voice within me. Why couldn't I make this boy do like the others?

He crossed the room and lingered by my desk. I became absorbed immediately in a stray quiz paper. Some moments elapsed. Then said Justin in a sort of choking voice, "Here, Miss Cuthbert. Here's an apple for you!" and with one bolt he was out of the room. An apple for me, for his adversary! from the worst boy in the school! Oh, how had the mighty fallen—seduced and taken in by one stubborn, not too-wise teacher. I grinned, and rose up blessing a long train of Eves for the wiles that get them apples.

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The only difference between stumbling-blocks and stepping-stones is in the way you use them.—*Newspaper Enterprise Association.*



## COOPERATION BETWEEN WHITE AND COLORED CHURCHES

By Bishop R. E. Jones

IF the churches cannot function in the inter-racial program we cannot hope for the movement to succeed. Everything in the church life is conducive to inter-racial cooperation. Within the church there should be a minimum of suspicion and mistrust and a maximum of goodwill and mutual helpfulness, and if white and black alike regard Jesus Christ as the active leader of the church, and his teachings the basis of our Christian life, then we shall have little or no difficulty in inter-racial cooperation. Yet there are difficulties, even with so logical and so sympathetic an approach as that of the Christian Church. The church is a divine institution, but its agencies on earth are human and it is only fair to admit that with humanity as it is we must not expect the church to do everything at once. But there are a great many things it can do, and unless it does these things, it is recreant to its trust and disloyal to its great Head.

Wherein may the white and colored churches cooperate?

First, white and colored preachers in every community in the South might well meet once a month for the discussion of community, educational and religious activities. Some will think this is impossible, but it is quite practical and has been in vogue in a number of communities, notably in Chattanooga, where the chairman of the preachers' meeting, which is composed of both races, is a white man and the secretary a colored man. These preachers meet without the slightest embarrassment to themselves, to their members or to the com-

munity, and their meetings promote confidence, trust and goodwill.

Second, white ministers should fill the pulpits of Negro churches as often as possible and they should preach a pure gospel, without seeking to give the Negroes patronizing advice. The interchange of pulpits between white and Negro preachers in the South is rarely practicable, but has sometimes been effected with excellent results in the promotion of fuller understanding and sympathy.

Third, Negro choirs, quartets and soloists may be asked occasionally to sing in white churches. Where this has been tried it has proved very popular, especially when the Negro folklore songs are sung with the beauty and pathos characteristic of Negro choirs and quartets. The Fisk quartet is a notable example and has sung in some of the most conservative churches in the South.

Fourth, Negro Sunday Schools should be organized in the needy sections of the city and country, and consecrated white men and women invited to teach in these Sunday schools. Here is a need that we have neglected and it has all the prestige that one wants when it is known that Stonewall Jackson taught a Negro Sunday school.

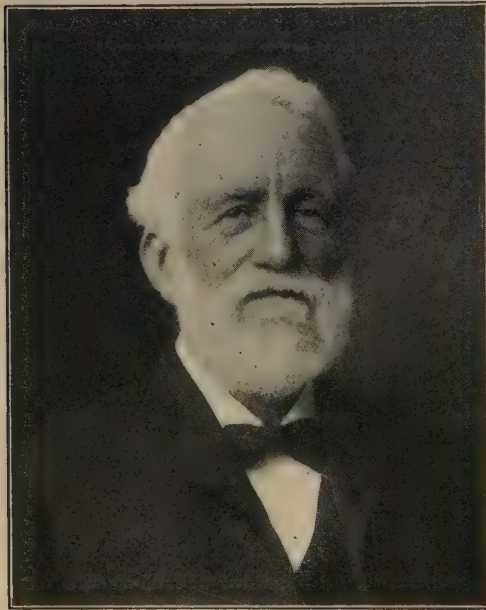
Fifth, in Lake Charles recently, I learned of an outstanding southern woman in that community, the wife of a preacher of the Methodist Episcopal Church, South, who was the leader of a Negro Woman's Community Club, developing play-grounds and other social activities. Here is another field for inter-racial cooperation.

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Character is the product of daily, hourly actions, and words, thoughts, daily kindness, sacrifices for the good of others, struggles against temptations, submissiveness under trial. It is these like the blending of colors in a picture, or the blending notes of music, which constitute the man.—*Exchange*.

## IN MEMORIAM

The Rev. Henry Edwards Brown, who passed away in Oberlin, Ohio, May 1, at the good old age of eighty-two years, richly deserves the tribute and



REV. HENRY E. BROWN

record of the A. M. A. During the Civil War, he entered the service of the United States Christian Commission, and in this way through his interest in the emancipated people was led to accept a call from the A. M. A. to open a school at Talladega, Alabama. He went there in 1867, and started the school in a large building now standing, called Swayne Hall. It was erected by the white people, and had been used for school purposes. This had been purchased by the A. M. A. with twenty-three acres of land, and here Mr. Brown with four teachers and one hundred and forty pupils began the school. Here during eight years he was the head of the school, and developed it until it obtained its charter looking towards a college. He also established the theological department of the institution. He organized the first five Congregational churches in the state. Mr.

Brown was born in Oberlin in 1839, and was graduated at Oberlin College in 1861. After leaving Talladega, Mr. Brown had a fruitful ministry in pastoral and other Christian services.

Just as we go to press come sorrowful tidings of the passing of two well beloved and faithful workers in the home office, Mr. Frank Hastings Carter and Miss Norah B. Quin.

Mr. Carter, a cousin of the late treasurer, Henry W. Hubbard, had for many years been connected with the Association and had rendered invaluable service in the Treasurer's office. He was profoundly interested in our work, was remarkably efficient in his department, and though advanced in age had until within a few weeks been at his desk daily. He died at a hospital in Cambridge, Mass., near the home of his son, upon the 14th of June.

Miss Quin, who served as stenographer and confidential secretary in the Women's Bureau for over twenty-two years, was widely known among the friends and missionaries of the Association and was greatly loved and admired for the sweetness of her spirit, the charm of her manner, and her wholehearted consecration to the cause of the A. M. A. Miss Quin died at her home in Brooklyn on June 15th as a result of nervous exhaustion and heart failure, consequent perhaps upon too ardent devotion to her duties. Our hearts go out in special sympathy to her sister, Miss Florence Quin, who is also our beloved fellow worker.

These two comrades will be sorely missed not only by the entire force but by multitudes of friends who are accustomed to visit this office.



# THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year, to May 31st.

## RECEIPTS FOR MAY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	7,322.49	1,359.38	7,576.51	109.35	13,037.86	29,405.59	4,602.54	34,008.13	6,524.75	40,532.88
1922	10,870.71	854.31	3,833.94	64.60	10,195.31	25,818.87	6,933.78	32,752.65	4,779.62	37,532.27
Inc.	3,548.22						2,331.24			
Dec.		505.07	3,742.57	44.75	2,842.55	3,586.72		1,255.48	1,745.13	3,000.61

## RECEIPTS EIGHT MONTHS TO MAY 31st

### Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	120,914.02	6,719.78	30,213.12	587.24	98,793.86	257,228.02	13,528.59	270,756.61	56,785.07	327,541.68
1922	127,222.18	6,895.93	20,682.58	698.52	76,452.01	231,951.22	13,490.91	245,442.13	36,485.08	281,927.21
Inc.	6,308.16	176.15		111.28						
Dec.			9,530.54		22,341.85	25,276.80	37.68	25,314.48	20,299.99	45,614.47

### Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	2,217.39	1,485.28	6,138.44	94.35		9,935.46	29,320.21	39,255.67	3,550.00	42,805.67
1922	2,031.79	1,440.90	4,000.44	242.15		7,775.28	43,445.16	51,220.44	800.00	52,020.44
Inc.				147.80			14,124.95	11,964.77		9,214.77
Dec.	125.60	44.38	2,138.00			2,160.18			2,750.00	

## SUMMARY OF RECEIPTS EIGHT MONTHS TO MAY 31st

RECEIPTS	1920-21	1921-22	Increase	Decrease
Available for Regular Appropriations:	327,541.68	281,927.21		45,614.47
Designated by Contributors for Special Objects:	42,805.67	52,020.44	9,214.77	
TOTAL RECEIPTS EIGHT MONTHS:	370,347.35	333,947.65		36,399.70

## FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The Annual Report of this Society for the year 1921-1922 is now ready and may be had upon application.

\* \* \*

A unique feature in South Dakota's accessions to membership last year is the fact that the men outnumbered the women two to one.

\* \* \*

Brother pastor, make possible the attendance of the leaders among your young people at some one of the summer assemblies. It's an investment which pays big dividends.

\* \* \*

Will those who are in charge of missionary education in local schools send in to the Secretary of Promotion, brief accounts of the use made of "Outriders of the Congregational Line." In the fall we hope to print a few of the stories relating to the experiences of the pupils in following out the suggestions of the Manual during the summer months. Comments favorable or unfavorable are solicited.

\* \* \*

Pastors who are seeking programs of practical missionary activities in which to enlist their young people, will do well to secure copies of the Manual prepared by Miss Mary Jenness. It is part of the July material sent out by this Society in connection with the Chart Plan for Sunday Schools. Pastors whose schools are not yet enrolled may secure copies by writing to the Secretary of Missionary Education of the Education Society or the Publicity Department of this Society.

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The Negro in the United States will be the theme of mission study the coming season. Inasmuch as the Church Extension Boards have work in Greater New York, Buffalo, Detroit, Cleveland, and at other points in the North, a series of special articles on this theme will be run in THE AMERICAN MISSIONARY during the fall and winter, supplementing the text-books. Rev. Harold M. Kingsley, Director of Negro Work in the North, will be in editorial charge of these articles.

\* \* \*

Secretarial changes in the constituent states continue. Rev. William F. Frazier, pastor at Vergennes, Vermont, for three years, replaces Rev. Charles C. Merrill as Secretary of Vermont. Mr. Frazier was formerly at Little Ferry, New Jersey, under the commission of the National Society. Ill-health has compelled Charles W. Shelton, D. D., to relinquish his hold in New York, after a superintendency of twenty-one years. He is succeeded by Walter H. Rollins, D. D., until recently President of Fairmount College.

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A Congregational Supplement to be used in connection with the textbook for 1922-23, "The Trend of the Races," is in preparation and will probably be ready for distribution about July 1. This Supplement contains a concrete and comprehensive statement of the denominational work among the colored people in the United States and will be a valuable aid in the study of the textbook. The price is fifteen cents and it may be procured by addressing the Publication Department of the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.



# Forty-eight Hours in the Day

By Miss Mary Jenness, *Dover, N. H.*

"THAT boy put over something entirely new," chuckled the Congregational secretary. "Now if your old-style minister had gone out there to do good, he'd have stood up with his Bible in one hand and his Psalm Tunes in the other, and asked who was the greatest sinner in town? But this college boy goes out and inquires for the best tennis player in town, and wallops him. Then he hunts out the best wrestler in town, and floors him. Then he gets next to the best chess player they have, and all but lands the championship. After that he has the town eating out of his hand; and then he starts his Sunday School!"

"This college boy" is typical of sixteen college students, boys and girls, whom the Congregational Sunday School

Extension Society commissioned last June at fifty dollars a month and traveling expenses, and scattered through eleven states to "start something." They measured brilliantly up to the challenge on their stationery: "Using my life where it will count the most for the summer of 1921." With enthusiasm they conducted Sunday School and Young People's Society and even preaching services if there were any; and with fifty-seven varieties of original methods started them going where there weren't. Every one of the volunteers had the time of his life. Every one

of them begs to go again out where a Christian life counts double, and measured by what you can get done, there are forty-eight hours in the day.

What this college bunch managed to accomplish deserves headlines. They went out fresh from their own "Y.W." and "Y.M.," self-government associations, Social Alliances, Outing and Athletic Clubs, Dramatic and Debating Societies; and they transplanted the spirit of it all out on the frontier, or back in the byways, and deliberately used it to share their ideals of Christian life. All of them put in their whole vaca-

tion from the thirteen colleges represented.

Just averaging the total returns, every one of them took some part in twenty-five church services, taught a Sunday School



MIGHTY MONTANA MAKERS

class fifteen times, made eleven addresses, led at least one other kind of group, made ninety-five visits, and by way of climax established one Sunday School apiece. To say nothing of conducting anything that was leaderless, from a funeral to a singing school!

With true college spirit, the band did everything so thoroughly that it's a wonder they had time for anything else. Joyously they all visited through their districts, by Ford, by bicycle, on horseback, or by stage at ten cents a mile. One boy valiantly walked fifteen miles on a hot day to the de-

EDITOR'S NOTE—"Forty-eight Hours in the Day," one of a series of stories in Miss Mary Jenness' "Missionary Study Course for Young People," entitled "Carrying the Christian Message," is reprinted here by permission. This course is published by the Pilgrim Press.

sired corner of his parish, where he annexed a Ford and made twenty-three calls in two days. Perhaps the record for a week's calling tour is a hundred and thirty miles, but man after man got chummy with three or four stations in a forty-mile string.

One girl with a genius for follow-up actually kept a notebook record of the people she called on, and left it with the half-time pastor. "Church tramp," "no preference," "needs to be coaxed"—there was his inside tip on every member of his parish! Of course not all these amateur visitors were like the versatile chap who helped to milk the cow or paint the barn or mend the Ford, whenever he dropped in to call.

As for Sunday Schools, that's a good filling yarn too. One apiece and two left over is the average record, though, of course, some did not start new work of this kind, and some did more than their share, witness one chap plus a Ford who organized three. In mining camps, in villages that had been either forlorn or lying fallow, or even in isolated homes where the family might study together as a Home Department, the lit-

tle schools are thriving now. Eighteen out-stations, more or less neglected, now have one uplifting influence to hold the community together. Was it hard ploughing? Probably. But listen to the spirit that went into it: "We have no organ," reports one boy, "we have no song books, no literature, and no finances. We have some consecrated voices, books will be supplied till they can buy new ones, money will come in spite of hard times; and God helping, we'll give these children a Sunday School!"

Where there were church schools already, the young leaders taught in them. Honors for sportsmanship are divided between the girl who has "taught any class that didn't have a teacher" and the boy who found himself facing a class of girls at the gig-gly age!"

Christian Endeavor thrived, too, with the application of as many methods as there were inventive college students to bring them. One gave a series of object lessons, another started his charges working for a desirable object, namely a piano. A third appointed for each C. E. session a boy critic, a la fraternity, and saw to



A PICNIC IN KENTUCKY



it that the critic's recommendations were acted upon. A fourth planned a social hour out of doors after every meeting, of which more later.

The Daily Vacation Bible School kept six of the students on the jump figuring out things for the children to do when they dropped in, all hours, all sizes, all sexes. Somewhere down South there are three dozen boys, more or less, who have grown an inch since they were trusted as "officer of the day," or commissioned as travel experts to get the whole party to Japan for a missionary program. And somewhere out West there's a group of children who made a new grade in world friendship when they had filled a generous box with clothes and toys that they had made for an Armenian kiddie overseas.

These college irrepressibles overflowed everywhere. Even the pulpit was not safe from them! To be sure, some of them didn't

preach at all, but others did treble duty. One boy and his director, the resident minister, divided the straggling parish between them and managed seven preaching-points, each with from two to six services a month according to the distance. Had the boy ever done it before? No, but he did then, and he liked it. "Although preaching is new to me," he confesses, "I like it very much. There is so much one can say to these hungry-souled people of the frontier."

Which is more overwhelming to the brand new preacher, a first audience of nine children, one of whom goes to sleep, or the audience of two Sundays later, varying in age from six

months to sixty years? The girl who had both declines to choose. One boy, however, who had "small vacation congregations," says they're "just right for an inexperienced preacher to get his hand in. . . . I'm glad of the chance to get into the game in this way."

Some schedule, all this, for a bunch that would just miss averaging old enough to vote. There were plenty of bright spots, though, trust a college crowd for that! Three of them went camping with their Boy Scouts and three more with Camp Fire Girls. Two helped to run movies. Most of them got all the horseback riding they wanted, right in the line of business.



SOME UTAH URCHINS

"These twelve weeks have not been void of fun," writes the boy who was so much in earnest about his Sunday School. "The old swimming-hole, the camp on the river,

the round-ups, the long rides across the prairie at all times of the day or night—these were some of the many sources of recreation."

Best of all, a lively group like this would just naturally share its fun and make wholesome good times for everybody. That chap who topped off his Christian Endeavor with a wienie roast saw the point:

"What these boys and girls need most," he says, "is to find out that they can have a corking good time and still be devoted Christian young people."

In this and other lines, the best thing these joyous young rooters did was to say effectively, "Come on in,

the water's fine!" Everywhere they discovered or developed leaders. This girl has found one of her own helpers who "wants to do this next summer." That boy proudly brings forward a young man who "has decided to train for the ministry and is coming back to college with me." Here is a sophomore who has "found a friend" who wants to come aboard; and there is another who actually fills his own place in the community by routing out a trained leader right there who had somehow got a bit off the track. Practically every one of them has either partially replaced himself on the field, or will move heaven and earth until he does.

"It has been the most profitable summer I ever spent in my life. For one thing, it was my first time west of New England. In the second place it has helped me to decide to enter the ministry."

"I am glad that I have had the wonderful experience of traveling through this western country, visiting new oil wells, observing Indians and making friends. . . . There is not much appeal in a business career when life like this is open to a man."

Will they go on talking like that? Well, the shyest of them gave her college Y. W. such a contagious case of enthusiasm that the recruiting secretary on his next trip was nearly



COLBRAN, COLORADO, GROUP

"He pleads like a prophet and holds on like a lobbyist," was said of one such young man. (Yes, he got it!)

What do the summer students themselves say about it all? For one thing, they all want to go out again. Just listen. "I do dread to leave because I love the people and want to carry out so many more plans." "I am interested out of proportion to what I have been able to do. Please give me a chance next summer." "I realize the need for further preparation . . . the summer is worth while in the experience, knowledge and training that I have gained." Two verdicts deserve to stand alone.

mobbed by thirty-five young women who demanded: "Where are you going to send us next summer?" Which was embarrassing because he hadn't the funds to send so many from any one college. He is sending fifty this summer, though, three times the pioneer sixteen.

Had these college boys and girls ever done most of these things? Most of them, no. Could they do them? They can now! But what is the secret? There are three answers that amount to one. They went where they were sorely needed and appreciated, where they knew their lives counted double. And they each tackled a job far and away too big



for them, and yet so appealing that they were led to ask for divine reinforcements as they never had before. Then with redoubled powers they went full steam ahead; and every one who has tried it knows that there's no fun on earth like the

fun of working to the speed limit because you want to. They put forty-eight hours in the day because, in the words of one of the most successful of them, they felt "the lure of living to the full in the spirit of Christ."



## Husks of Happiness

By Rev. Frank E. Henry, *Great Falls, Montana*

(Conclusion)

AS we stood on the screened-in porch a few minutes, after our hostess had excused herself to prepare the refreshments, Jorgeson told us of his "place."

"We really have four farms in one—over twelve hundred acres. This half section is my wife's homestead. (Ah, that explains this dove-cote!) It is a rough piece of land, not much good by itself, and in any case, good only for pasture, but the spring behind us is worth hundreds of dollars. We pipe it into the house. That flat out there where the grain is, I homesteaded. The piece over there that we are summer fallowing, I bought this spring. That rough land up the creek is my sister's. We built this porch last fall after harvest—had a fine crop—and added the kitchen ell and finished the rooms upstairs. We had to tear out the board sheeting, covered with building paper, then lathed and plastered the whole thing. And then we got married! I am pretty well satisfied with the job."

I was ready to agree with him! But he was talking again.

"I installed a water-heater in the range and with spring water that never freezes we have a modern house, with furnace and bathroom—you see I was a machinist back in Du-uth. But the farm's the thing! Do you know I raised thirty-two bushels of wheat to the acre last year where that flax field is now? And twenty bushels of flax on breaking where the wheat is now? And that little patch where the potatoes are grow-

ing gave me forty-three bushels to the acre! It had been corn ground the year before. I am putting in fifty acres of corn this year. It is as good as summer fallow for the next year and you have the fodder besides, and in a late fall, a lot of corn. I expect to build a silo this year if the season turns out right—but you never can tell. See that rock corded there? I took it off the fields. We will put up a "big red barn" in a year or two more at the present rate of prosperity and go in heavy for cattle. A creamery has been started in town and we are to have a milk station at the railroad building out this direction."

He stopped a moment and as his gaze rested fondly and proudly on the fields stretching out below and then on the green knolls to right and left, I rejoiced with him in his dreams, saying enthusiastically, "It's a great country!"

"The best that lies out of doors!" Jorgeson replied with conviction. Our host then asked us indoors and excused himself. I could see him through the open doorway, passing back and forth from kitchen to dining room, setting the table. Glancing, as my custom is, at the books on the shelves that I may know what my people are interested in, a volume caught my eye. "History of Music." Looking inside the cover I read in a round girlish hand, "Mary Morrison, Boston Conservatory of Music, 19—." Alongside this among other school books one entitled "First book of French" with the same name and fol-

lowing, "Radcliffe." I looked about the room—piano, davenport, library table; magazines and weeklies, "Minneapolis Daily Journal," rugs, pictures of old-world cathedrals, amateur paintings—a home of culture and refinement.

"Supper is served."

We turned quickly to the open doorway and the quiet voice. It framed the slim figure of our hostess, gowned this time in a house dress of light blue, with cuffs and collar of white, revealing in this third costume the unlimited variety of settings for this, our "Lady of the Bench."

Such are the Fruits of Happiness.

### III. THE DESERT

Five years passed. Four rainless summers made a desert of even the richest farm-land in the Northwest. Meanwhile my work had taken me far afield. I returned one summer vacation to my former parish. After other visits, I thought to surprise my friends in the eagle's nest and did not let them know of my coming. Memory was busy as I sped along the highway in a hired car. Our acquaintance had ripened into abiding friendship before we had separated a few years before. The white house on the hillside had been the scene of many a rural gathering. The younger sister had been married, the wedding taking place in this dovecote, made beautiful as a dream, with festoons of creeping cedar and bowls of bench-land "orange blossoms." I could almost see in the mind of the mistress the memory of her own wedding in the crowded parsonage and her determination that the little sister should not fail of her bridal rights.

But not only the white of wedding gowns, but of baby baptismal robes glorified the house; so, too, the dim shadow of angel's white wings that entered there and bore away the first born from the mother's gentle, breaking heart. I had watched her maiden sweetness mellow in a matron's maturity, her spirit ripening under the

chill of death no less than in the sun of her happiness.

Now as we neared the scene of other days, I became aware, as I had not before, of the blasting effect of the repeated draught. Dry and hot the day, as was to be expected in July. Grass brown by the roadside, what little was in evidence. The dust lay deep in the road. The little stream that had delighted me on that first drive eight years before was now no longer a gurgling stream, but a dry run, the pebbles at the bottom, bone-white in the sun's hot glare. Trees were in leaf, the foliage all but curling in the intense heat—the green of summer already the brown of autumn. We hastened along, the dust rising in a cloud behind the car. Rounding the cutbank, we came in sight of the "House on the Hillside."

I stopped the chauffeur with a gasp of dismay. A plague had fallen! The house, once white, was gray and streaked. As we drew nearer we saw the vines gone from the porch pillars. The railing was broken in places. The garden, once an Eden of productivity, was now a straggling, sickly assemblage of dried up vegetables. The whole atmosphere was one of desolation—of dissolution.

"Have they moved? Sold out? Been sold out?" the questions fell from my lips. There was no one to answer. I turned to look about. Evidently no one was in the house. The doors were locked though the windows were open. The family must be away for the day—I should have sent them word. I looked around again. Ruin stared me everywhere, buildings, implements, pasture, fields. I then realized that the four years' drought had laid its hand heavily on my friends.

By chance I looked toward the fields in the valley below. A cloud of dust indicated activity of some kind there. A light breeze for a moment swept the sky clear, revealing a mass of horses attached to a wide spreading harrow. We turned the car down



hill and I hastened across the fallow field, the dust rising about my shoes. Nearing the scene, the figures became distinct. I saw a sight that brought me to a stop.

A triple team—six horses, two in the lead, dragged a set of harrows that stretched thirty feet across. Behind, in the saddle, astride a mighty chestnut stallion, high above the dust, sat the figure of a man, driving the teams ahead. He was bowed forward, awaiting my approach, now listless and lifeless so far as movement was concerned. But the object that caught my eye, though but a dot on the landscape, was that of a little child seated on the great horse in front of the man. Dressed in faded blue overalls, the only bright spot in the sad picture was the little face, turned expectantly towards me, wreathed in a smile. The horses, in the heat of that July sun were panting, heads hanging down; the man indifferent, defeated! As I came nearer he finally lifted his eyes to see who his visitor might be. Recognition was simultaneous! Up went his shoulders, down gently he dropped the boy to the ground. With a swift motion that was too quick for the eye to follow, he coiled the reins about the pommel of the saddle and was on the ground himself, striding towards me, the giant friend of other, happier days. A smile lit up his face as of old and he grasped my hand with a grip that all but crushed the bones.

"Man alive! man alive! I am glad to see you. You have just about saved my life!" The smile faded from his face in the intensity of his meaning. "I have only that little fellow left. He was our baby when you were here. That's all! Farm, stock, wife, children—all gone! Just little Billie

left." And the tears came quick into his eyes and the great shoulders turned from me.

"Man alive?"—I took the words from his lips—"What do you mean?"

"I have lost everything. The banks took my farm, our little girl died of the 'flu,' and this summer, when the hot winds destroyed the crops the fourth year, my, my wife—" he could not finish.

"She died?" I asked as gently as I could while the tears swam before my own eyes.

"No!" The word came quick and hard. "No. I could almost be happy if that were true." Black thoughts of treachery or cowardice crowded into my mind, but I routed them fiercely. "Not that gentle angel! She would be faithful unto death." I could not, would not voice the fear that choked my utterance. I waited in agony as the man gathered strength to break the dread news. At last he spoke, his voice still hard, but low, almost a caress, as one would lightly stroke the cold face of the dead.

"They took her to the Springs!" and he strode fiercely away.

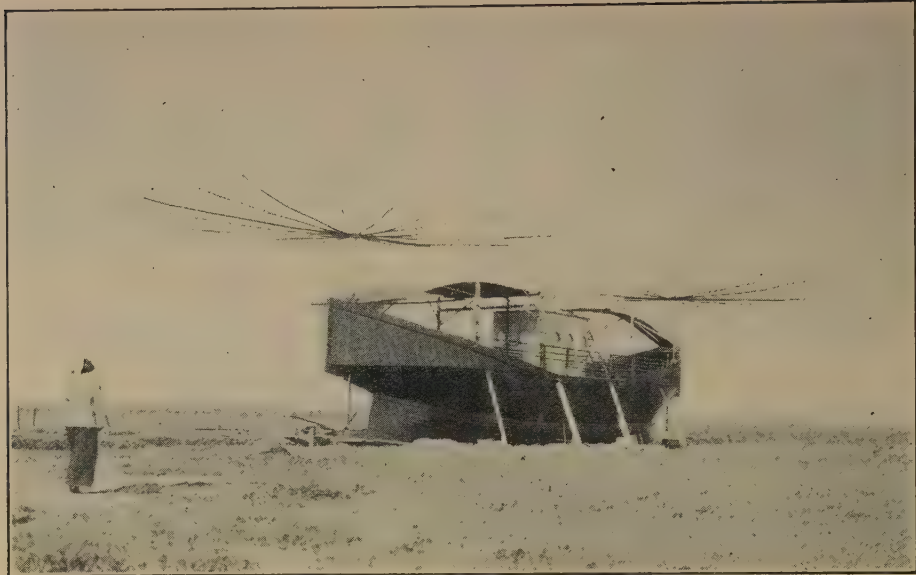
Stunned by the horror of the thought I did not look up till I saw the dust rising in front. The man, my friend, now a stranger, had gone back to his horses. He was seated as before, in the saddle, with the boy in front of him, his hands full of lines, moving slowly away from me in a cloud of dust. He did not look up or back. Was this my dismissal? How friendly his greeting at first! Why this cold, fierce refusal?

Mad! God help her! God help him! God help me!

The husks of his happiness alone are left to him.

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"Russians and Ruthenians in America," by Jerome Davis; "Poles in America," by Paul Fox, and "Czecho-Slovaks in America," by Kenneth D. Miller, may be procured from the Publication Department of this Society. The price is one dollar per volume. These books are part of a series of studies of certain racial groups in America which give the experiences of these groups—social, economic and religious—with special reference to their contact with our religious institutions.



A WOMAN'S INGENUITY TURNS ABANDONED SHIP INTO HOME

## Found in the Home Mission Field

*By Wm. A. Davis, San Jose, California*

RECENTLY, while engaged in home mission work, we came upon a remarkable man in the foothills of the Santa Cruz Mountains in California. Far up in a secluded little valley, we found him at work trimming his vines and his prune trees and humming an old church tune. Alexander Sloan is the man's name and he is nearly ninety years of age. Since the death of his wife and child nearly sixty years ago he has lived alone in a small cabin, cultivating his few acres during the week days and on Sabbath preaching to the mountain people in a school house or in some rustic cabin. The old man brings the products of his ranch down the mountain side to a country store on a rude sled drawn by himself; here he disposes of them and drags his clumsy vehicle back again. The mountaineers informed us that he is a kindly old man dispensing good wherever in his power to do so and devoting his scant income to the education of a young man whose par-

ents lost their lives by an accident that also rendered the boy a cripple for life.

On the same journey we visited a rude dwelling built of drift wood and thatched with grasses and rushes in which a man, wife and two children live. They were not at home when we called but were found at work in a garden above the reach of the tide with their children playing near. We asked the man the direction to a village that we were trying to locate. After giving us the direction he and his estimable wife entertained us, since it was growing late in the day, to remain with them for the night, an invitation we were obliged to decline on account of previous arrangements. By hard work and close application these thrifty young people had accumulated enough money from the sale of their produce to pay for a small ranch on which they will build, during the summer, a cozy cottage. We found this family to be intelligent Chris-



tians and with happy hearts anticipating the comforts of a home of their own.

On the tide flats of San Francisco Bay is an old ship in which a widow and her six children make their home. Scarcity of houses and high rents forced them to this place. She washes to support herself and family. She has constructed from bamboo rods a unique drying frame at each end of her strange dwelling. The life of this woman has been a sad one, indeed. Her husband was a wealthy Hawaiian planter who lost everything through an unwise investment, in consequence of which he took his own life. The widow came to San Francisco, shortly after his death in Honolulu, and from there to her present abode. She is an earnest, conscientious Christian and is teaching her children the truths of the religion that gives her strength and comfort in her struggle for existence.

These are only samples of what a home missionary finds. Stalwart Christians! Fine specimens of manhood and womanhood are they all! Under like conditions could we have surmounted the obstacles that they have surmounted and overcome the difficulties they have overcome and be

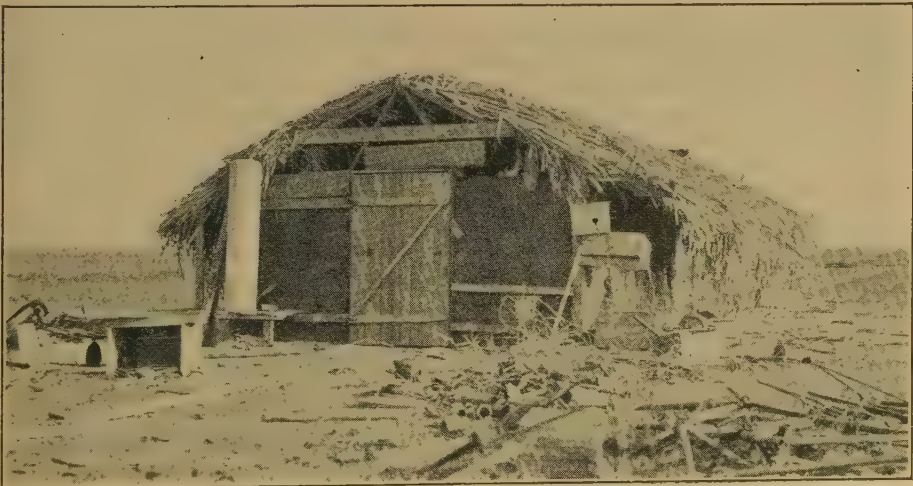


ALEXANDER SLOAN, A NONAGENARIAN  
MOUNTAINEER

as contented and cheerful as they? And under conditions which now obtain in our lives, what splendid work we should be able and willing to do in the white harvest fields all about us.

Build a little fence of trust  
Around to-day;  
Fill the space with loving work,  
And therein stay;  
Look not through the sheltering bars  
Upon to-morrow,  
God will help thee bear what comes,  
Of joy or sorrow.

—*Mary Francis Butts.*



FOUR PEOPLE LIVE IN THIS SHED

# A Community Church in a Utah Town

By Rev. Charles McCoard, *Provo, Utah*

**G**EOGRAPHICALLY considered, Provo lies forty-seven miles south of Salt Lake City, in the heart of the fertile Utah valley. Scenically considered, it is one of the most beautifully situated cities in "God's Great Out of Doors." If you want a real vacation in a real mountain paradise, climb Timpanogas with us this year and visit the magnificent cañons near Provo. Religiously considered, Provo is a Mormon stronghold. Probably ninety per cent of its more than twelve thousand people are Mormons.

In this beautiful valley the work of The Community Church (Congregational) is to be in the spot light in the days just ahead of us. By the bequest of Miss Meno Trope, a fund of thirty thousand dollars was left for the purpose of Christian work in Provo. That fund is to be used in the building and equipment of a first class modern kindergarten. The site for the building has been secured, plans and specifications for the building are being drafted, and it is expected that the building will be ready for occupancy before the close of 1922.

Those who are familiar with the situation in Provo will remember that the Proctor Academy stood for many years as the exponent of Christian education. How well it fulfilled its mission can be appreciated only by one who visits throughout the community and sees how strong a hold it has upon the affections of the hundreds who were enrolled as its students. However, Proctor Academy has closed its doors. Two years ago Provo erected a magnificent high school building and strengthened its courses until it was duplicating the academic work done by the academy. Because of this, Proctor discontinued. There is no such duplication of effort in the kindergarten work as

was argued in the case of Proctor and the high school, for, with the exception of a little kindergarten work done in connection with the Brigham Young University, there is no specific work of that kind in Provo.

In connection with this kindergarten work, the local church is planning to build, side by side with the kindergarten building, a new church edifice that will advertise to everybody the permanence and prosperity of our work.

Provo is a strategic point whether considered from a religious or from an educational point of view. The Brigham Young University, Mormonism's largest and most important university, is situated here. From its halls will go the future leaders of the Mormon church. Few of these know anything about any creed other than their own. However, they do know their own creed. One of the most rigid requirements of their curriculum is that all except non-Mormon students must study their theology. But theology or no theology, the young folks of this school are bright, energetic, lovable young folks, just such as you will find in any university of the land.

The program of the Community Church in Provo is not, primarily, to reach these young people with a view to proselyting. It is rather to care for the thousand or more non-Mormons in town and by clean living and square dealing to show that there are some things worth while outside the dominant church. However, while we are not making specific effort to reach the young people of the university, we are glad to note that they frequently attend our services. Not in large numbers, it is true, and not regularly, but there is seldom a Sunday that does not find one or more of them there.

The administration of the univer-



sity is getting broader year by year. Educators of national reputation are in frequent demand as lecturers. Post graduate work in reputable colleges outside the state is more and more coming to be required of its teaching staff. Local men are sometimes heard from its platform. Recently the Catholic priest lectured on the subject of "The Catholic Church and Art," and the pastor of the Community Church spoke of "Literature in Its Relation to Life." Both speakers were cordially received and it is the opinion of the writer that liberal education, whether under Mormon or non-Mormon auspices, will eventually solve the Mormon problem. Whether this solution will be effected by the gradual broadening of the outlook until the line of demarcation between Mormon and non-Mormon becomes negligible or whether it will pursue some other course only time can reveal.

Readers of THE AMERICAN MISSIONARY will, perhaps, not be satisfied without some opinion being expressed concerning Mormonism up to date. To try to make such definition is a thankless task for people reluctantly give up preconceived ideas. Indeed, there is as much difference of opinion on the subject among people in Utah as there is among those outside the state. My own opinion is that the Mormons cling to their own peculiar religious beliefs as tenaciously as they ever did. In other regards they are not unlike the other people of the community. Morally they are about on a par with the average non-Mormon community. The history of the great war justified their claim to be considered loyal American citizens, for few states gave better per capita service both of men and money than did Utah. Politically they have their counterpart in the Roman Catholic church. By that statement I mean that they do better team work for political ends that are of interest to their church

than do the Protestants. On the other hand it is no longer true that the head of the church can dictate just how every man shall vote.

There is another phase of the subject that indicates that Mormonism is keeping up to date in things modern. There are Mormon flappers, multitudes of them, and they are giving the powers that be not a little anxiety. Indeed, the Mormons are facing the same problem that confronts every church of Christendom, namely: how to keep their young people in the church. This may not be true nominally, for the children of Mormon parentage are considered to be Mormons whether they have any personal religious convictions or not. Notwithstanding this condition, the fact remains that a multitude of the Mormon young people are drifting away from the church. Whether or not we rejoice over that fact depends, of course, entirely upon our point of view.

Another word about our own work in closing. A few years ago an effort was made to unite all the Protestant denominations in Provo into one community church which, it was thought, would more efficiently and more economically serve the community than could all the churches working separately. That effort resulted in the merging of the Methodist and Congregational churches and the discontinuance by the Baptists of their work. The new church is incorporated as The Provo Community Church (Congregational). In it, working harmoniously side by side are representatives of practically every leading Protestant denomination. In fact, the community church idea is having a real try-out in Provo and I do not know of one in the church who would favor going back to the old régime. If any of the readers of THE AMERICAN MISSIONARY are interested in the details of our work and will write us, we shall be glad to answer their questions.

## ANGOLA LARGER PARISH

*By Malcolm Dana, D. D.*

ANGOLA is the county seat of Steuben County, Indiana, with a population of 2,800. Here also is located Tri-State College with nearly seven hundred students, mostly in engineering courses.

The Angola church has been ministered to for more than seventeen years by Rev. John Humfreys who is also superintendent of the Indiana Congregational Conference. During these years Mr. Humfreys has had an ever widening parish. Being so long in residence he has become the one minister in the county called upon in the bereavements of the families and he wields an influence throughout the whole county. During his ministry the membership of the Angola church has increased from about thirty to nearly three hundred. A distinctive feature of the Angola work has been the "Men's Conference" which for fifteen years has met fortnightly during the winter for an address and discussion. The attendance of men runs from forty to one hundred and forty. The Conference has become one of the institutions of the city and county, much talked of and has been the father of several clubs and brotherhoods in the county. During all these years Mr. Humfreys has given a religious address each evening at the earnest request of the men. The main address each evening has been given by men of the community, no outside help being asked at any time. Every mayor of the city up to 1921 has been a Congregationalist. The church has been a valuable agency in all community affairs.

In the larger ministry of the church opportunity has been found at Lake Gage and at Jamestown. At each place is a small and attractive church building. Lake Gage has a little Sunday School and a small congregation to which Mr. Humfreys has ministered as often as possible.

It has a fine ladies' aid society which keeps the church in good repair and does all it can in community service.

Jamestown is a little hamlet and township which for many years tried first one denomination and then another with no success and with no chance of meeting the community needs. Denominationalism shut out so many from fellowship that no progress was made in any way. A few years ago Mr. Humfreys helped them to pay off the mortgage on the building and organized the church people into a community church, giving each denominational group the privilege of sending its missionary and benevolent contributions to their own denominational boards. For several years now the community fellowship has been maintained and the organized church has become a real community force. Its building has been repaired and is made the center of all requirements for community good.

Before the war the Angola church was arranging for an extra man to do the religious work so much needed in these outlying districts which were feeling the paganism which comes from inadequate religious work. The war prevented the plan from being carried out. During the latter part of this year Prof. G. O. Simpson, superintendent of the county schools and a member of the Angola Church, has been preaching at Lake Gage and Jamestown with much satisfaction to all, while Mr. Humfreys advises the communities and does what other work may be needed. Both Lake Gage and Jamestown pay Mr. Simpson for his services without aid from the Angola church.

This larger parish plan has proved its worth and has been done without aid from the Home Missionary Society.



## A CONTRAST

By George Williams

**F**AITH of our Fathers, living still  
In spite of dungeon, fire and  
sword,

We will be true to thee till death.

A church painted in bright red stands in the heart of the Rosebud Indian Reservation, South Dakota. On the highest point of the White River bluffs, it is a conspicuous object for many miles. Above the church the uplifted cross. A Roman Catholic church. The unlatched door gives the silent invitation, "Enter, rest and pray." The town of White River has its own Catholic church less than a mile away. This is the Indian church. Its adornments are quite striking. The altar is covered with all manner of bright hued everlasting flowers. The walls are hung with numerous pictures portraying the passion of the Christ. Each picture has its garland of bright flowers. In a corner the Nativity is represented. It makes one wonder as to the effect produced upon the uncultured Sioux.

In every town, village and in almost every hamlet upon the broad prairies you find a Catholic church. Of all the churches it is the only one that has enough men for its ministry. Quietly, insistently it is everywhere challenging the Protestant church. It is establishing parochial schools in the prairie towns. Wherever possible it is maintaining hospitals. For two families it will give opportunity for worship. Its program for nurture is adequate and complete.

Everywhere it is pursuing a policy of quiet aggression.

A short time ago I arrived in a small town just in time to hear the bell call to Mass. To Mass I went. Slowly the church filled. The reverence and devotion of the children are quite impressive. Saddle horses, wagons and cars indicated the congregation had gathered from all the countryside. There was no sermon. Prayers, chants, liturgies, occupied an hour. The congregation, judging from appearance, was as intelligent as the average Congregational audience.

It was only a few steps to the Congregational Church. It was the hour for Sunday School. Almost as many present as in the Catholic church. Hardly the same reverence but an inspiring comprehensive service. In the same town a German Congregational church was putting on the same program.

There is no occasion for conflict. There is a broad spirit of toleration and esteem but loyalty to the faith of our fathers demands increased activity that the West may be won for Christ and the Protestant church. The American Missionary Association is doing a splendid work among the Indians of Dakota; the Home Missionary Society and the Sunday School Extension Society are compelled to turn a deaf ear to many cries for services and Sunday schools simply for lack of funds.

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The Daily Vacation Bible School at Priest River, Idaho, is proving most successful. The children, most of whom were enrolled last year, take great interest in the work. Pastor Howard C. Lynch writes that the enrollment would be much larger if they had a kindergarten department, but owing to a lack of good teachers and money, they are accepting no child under six years. The ages range from six to fourteen, and each child has a Bible. Mr. Lynch leads the Bible study and directs the carpenter work. Mrs. Lynch plays the piano, directs the sewing class, and has charge of the primary children.

# A Summary of the Year's Work

April 1, 1921, to March 31, 1922

## Results of Year Compared with Those of Preceding Year

The following table may, at first glance, look dry and uninteresting. In reality it hides beneath its uninviting exterior the devotion, the pathos, the elation, the dejection, the perseverance and the faith characteristic of missionary endeavor. He who, with understanding heart, reads between and around and underneath the bare figures will be able, in imagination, to see the unfolding drama.

	1921	1920
Number of missionary churches .....	1,780	1,861
Number of additional Sunday Schools virtually preaching stations .....	122	66
Total membership, aided churches, missions and preaching stations .....	91,568	87,741
Total accessions .....	13,474	10,746
Additions on confession .....	8,427	6,536
Total Sunday School enrollment .....	129,589	118,024
New churches organized .....	43	39
Number of missionaries .....	1,447	1,444
Months of service .....	12,877	12,592
Men needed .....	232	291
Churches reaching self-support .....	26	50
New church buildings .....	29	25
Churches asking for renewal of aid .....	38	29
New parsonages .....	20	35
Men serving single fields .....	870	835
Men serving two or more fields .....	577	609
Churches, missions and preaching stations among the foreign born .....	280	304
English churches doing work among the foreign born ....	32	32

	1921	1920	Gain	Loss
Total receipts from National, State and City Societies....	\$953,591.37	\$943,673.64	\$9,917.33 (1%)	
Total receipts, C. H. M. S....	388,513.47	390,128.49		\$1,615.02
National, State and City Societies—living donors.....	692,608.00	653,479.00	39,129.00 (6%)	
C. H. M. S. living donors....	212,729.00	196,878.00	15,851.00 (8%)	
National and State—Legacies, Matured Conditional Gifts and income from investments .....	170,482.00	194,055.00		23,573.00 (13%)
C. H. M. S.—Legacies, Matured Conditional Gifts and income from investments..	154,650.00	160,296.00		5,646.00 (3%)

March 31, 1922, debt—\$42,409.11

## Foreign-Speaking Missions—1921

The Society recognizes the fact that non-English-speaking immigrants constitute a religious problem in this country which cannot be adequately met without instruction and preaching in the foreign languages represented. Experience shows that even the first generation



born here will, if unharassed, voluntarily assume the language of the country of their adoption, but their parents must be ministered to in the mother tongue. Moreover, there is not one of the nationalities represented but has some valuable contribution to make to American civilization which will naturally be effected, if at all, largely through the medium of the native tongue.

In 1921 there were 280 foreign-speaking missions under our charge, employing nineteen languages other than English:

Armenian .....	15	Italian .....	14
Assyrian .....	1	Polish .....	1
Bohemian .....	3	Portuguese .....	2
Chinese .....	1	Slovak .....	11
Cuban .....	1	Spanish .....	11
Dano-Norwegian .....	14	Swedish .....	52
Finnish .....	40	Swede-Finn .....	2
French .....	4	Syrian .....	1
German .....	96	Welsh .....	8
Greek .....	1		
Indian .....	2	Total .....	280

These were divided among the states as follows:

California, North .....	7	New Jersey .....	5
Connecticut .....	21	New Mexico .....	7
Colorado .....	14	New York .....	14
Florida .....	1	North Dakota .....	11
Idaho .....	8	Ohio .....	2
Illinois .....	6	Oklahoma .....	2
Iowa .....	4	Oregon .....	6
Kansas .....	5	Pennsylvania .....	16
Louisiana .....	2	Rhode Island .....	2
Maine .....	4	South Dakota .....	10
Massachusetts .....	57	Vermont .....	2
Michigan .....	3	Virginia .....	1
Minnesota .....	16	Washington .....	14
Missouri .....	1	West Texas .....	2
Montana .....	7	Wisconsin .....	13
Nebraska .....	11		
New Hampshire .....	5	Total .....	280

Let it be remembered that the Society backs up its missionaries not only by the sympathetic personal cooperation of its Superintendents and Secretaries, but, through the helpful efforts of the Commission on Evangelism, for whose budget it provides, affords to every missionary pastor and every struggling church suggestion and stimulus for the carrying out of the church's main work. No exact mathematical computation can be made of the results of the Commission's endeavors, but the ascending figures of accessions to all our churches, missionary and self-supporting, raises a strong presumption that the \$12,708 spent by the Society last year in support of this work was money well expended.

## NECROLOGY

Here let us insert the names of those who, having finished the course, have, since our last report, passed on to their reward: Rev. Leonard Garver, Pasco, Washington; Rev. Robert R. Kendall, Boston, Massachusetts; Rev. William A. Rand, South Seabrook, New Hampshire; Rev. Frank H. Reed, Hill, New Hampshire; Rev. Charles R. Sherman, Williamstown, Massachusetts; Rev. Elbridge C. Torrey, Greenwich, Connecticut; Rev. John Wesley Threlfall, Portland, Oregon.

# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

May, 1922	This Year	Last Year	Increase	Decrease
Contributions.....	\$11,794.05	\$15,913.75	.....	\$4,119.70
From State Societies.....	3,557.09	3,888.76	.....	281.67
Total.....	15,351.14	19,752.71	.....	4,401.57
Paid State Societies.....	2,451.70	8,349.37	.....	5,897.67
Net Available for National Work.....	12,899.44	11,403.14	1,496.30	.....
Legacies and Matured Conditional Gifts.....	\$18,895.14	\$19,439.74	.....	\$544.60
TWO MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions.....	\$30,491.86	\$31,554.14	.....	\$1,062.28
From State Societies.....	8,160.74	7,438.98	\$721.76	.....
Total.....	38,652.60	38,993.12	.....	340.52
Paid State Societies.....	6,177.74	12,190.60	.....	6,012.86
Net Available for National Work.....	32,474.86	26,802.52	5,672.34	.....
Legacies and Matured Conditional Gifts.....	\$30,547.86	\$24,620.37	\$5,927.49	.....

OUR monthly comparative statement for May shows an increase in contributions from churches and individuals, over the same month a year ago, of \$1,496.30. For this we express our gratitude. Total receipts which include, along with the items above mentioned, legacies, matured conditional gifts, and income from investments, were \$1,490 more than in May, 1921. Disbursements were \$848 more than last year. This leaves a balance of \$642 on the right side of the ledger. It should be remembered, however, that during May \$2,966 came in marked "for the deficit." On normal receipts and expenditures, therefore, the Society was just \$2,324 worse off than a year ago. When we remember that we began on April 1st with a debt of \$42,409, it is easy to see that unless contributions are materially increased the year will close with the burden still upon us. It is pertinent, also, to call attention to the fact that during the summer months, when church activities are, in so many instances, at ebb-tide, the Society's expenses continue with little, if any, diminution. It will be of real help, therefore, if local benevolence treasurers will send in contributions promptly, and if individual donors will take time during the vacation period to write a check for the "mother" missionary society on whose prosperity so much of the success of the denomination's future work for the Kingdom depends.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.



## THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our Plymouth Congregational Church in Charleston, South Carolina (colored), has recently installed a new pipe organ. This is a valuable addition to its \$30,000 property.

\* \* \*

Auburn, Massachusetts, is happy in a gift of \$5,000 to build a new parsonage, and gifts of \$2,000 to remodel the old parsonage to be used as a parish-house. It also received a bronze tablet to commemorate the World War Veterans from this church.

\* \* \*

Detroit, Michigan, Highland Park Church is having such large accessions and such crowded congregations that its present quarters are too small. It is considering plans for the enlargement of its buildings so as to accommodate all who wish to attend.

\* \* \*

On May 14th the New Rosmore Avenue Church, Los Angeles, California (formerly Colegrove Union Church), laid the cornerstone of its new house in a new location half a mile from the former site. They are to build the first unit of the structure, a parish house for church school and community needs.

\* \* \*

Miami Beach, Florida, has recently installed a fine pipe organ, the gift of a generous woman in this young and promising church. The dedication of the organ brought together a large congregation, filling the unique and beautiful house of worship, which is of the the Mission Style type.

\* \* \*

Unionville, New Jersey, dedicated its new house of worship in April, the little chapel formerly used giving place to a building which is called a "gem of church construction." The people themselves had a hand in building this edifice. One supplied the timbers hewn from his own woods; some helped dig for the foundation; others added their labor as carpenters and masons; and the women and children had a share in the construction.

\* \* \*

Our church at North Berwick, Maine, which came to us from the Free Baptists a year and a half ago, is having so many new members that, with its Sunday School of six hundred, there is not room enough in the present building. Work is to be started at once on the new house for the Church School, to secure a modern plant for religious education and community needs.

\* \* \*

One of the very interesting features of our work is that we reach out a helping hand to so many churches of other languages and races in their building crises. On our present docket we note fourteen such cases where our aid is being asked. They are from people who have been having as their vernacular the following tongues: Spanish, Italian, Bohemian, Armenian, Swedish, Japanese, Finnish and German. There are four of the latter, and two of the Finnish, and there are two Afro-American churches. We are glad to help them all. We may be polychromatic and poly-lingual, but we are one in the fellowship of a common faith.



PILGRIM CONGREGATIONAL CHURCH, RICHMOND HILL, N. Y.

## A Quarter-Century Pastorate

**A**MID the changes and chances of our modern world there are few ministers who can boast of a record of twenty-five full years in a single pastorate. Yet such is the fortunate experience of the Rev. Thomas Williams, who came to Brooklyn Hills, New York, in 1897, to take charge of an infant enterprise now known as Pilgrim Church, Richmond Hill, New York. Only two of our pastors in the metropolis antedate him. They are Dr. Kephart of our North New York Church and Rev. John C. Green of Rockaway Beach, both of whom came to their present pastorates in 1896. A year after Mr. Williams' arrival (1898) came Dr. Jefferson to Broadway Tabernacle, and still another year later (1899) Dr. Hillis became pastor of Plymouth Church.

Looking into the flashing eyes and beaming face of this veteran one can

hardly realize that he has been in this service for a quarter of a century. He is so youthful in spirit and so full of energy that he might be at the beginning of such a period rather than the close. But when one sees the children he has baptized now grown to manhood and womanhood, or the church and its plant which have developed under his leadership, it is evident that the time element is needed to account for the growth.

When Mr. Williams began his pastorate here Brooklyn Hills was a very rural suburb of the great city. The chief avenues ran through great farms and waving fields of corn. The place wore an agricultural look rather than a commercial air. Many homes were scattered here and there, and there were some well built streets, but the crowds of people were still on the way thither to drive off the farmer



and surround the church with a multitude of homes. A young city swarms about it now.

There had been considerable Sunday School work done in this field before Mr. Williams' advent, and the nucleus of a church was formed. But difficulties and discouragements beset them, and the way often looked dark. A rainbow appeared upon the cloud, and hope and courage took the place of despondency when the first and only pastor (to date) appeared upon the scene, twenty-five years ago.

Things began to move and in a definite line of progress. The development of the plant is a matter of special interest to the Church Building Society because three times in the last sixteen years it has cooperated with this church by grant and loans to enable it to secure its excellent property.

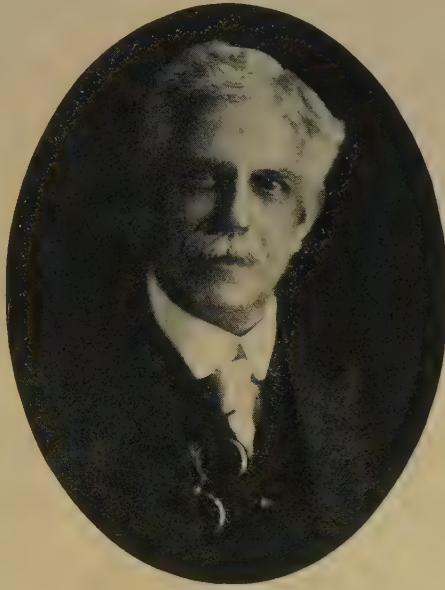
Lots were leased and a very simple chapel was erected at first. When the lease expired the present location was purchased and the Chapel was moved on to it. Later it was enlarged to accommodate the growing Sunday School. Later still the house of worship was erected, which has recently been stuccoed and redecorated. And two years ago a cozy and attractive parsonage was added to the church equipment valued at more than \$41,000. With a membership of 336 and a Sunday School of 558 it has a working force in these fine quarters with which to do an increasingly strong work in the service of the Master. It has an un-

usually capable and earnest body of men and women in its various organizations, and its host of young people gives promise of greater progress and prosperity in the years to come.

The Church Extension Society of New York and Brooklyn also shared in developing this young church. Dr. Robert J. Kent, the first superintendent of that organization, stirred the heart of one of his Lewis Avenue members so that he gave \$500 to secure the land on which the church now stands. Dr. Lyman was greatly

interested in the enterprise and preached the dedication sermon when the house of worship was completed. Dr. Shelton gave them constant encouragement and help. So with the cooperation of many friends the young church pressed forward into strength.

Not content with caring for the spiritual welfare of its own neighborhood, it broadened its sympathies and efforts to minister to another



REV. THOMAS WILLIAMS

section too far away for the children to come to its home Sunday School. It began to care for them although their parents attended the church services of the Brooklyn Hills Church. Presently the Sunday School thus established expanded into a church, worshipping first in a rented store building, and later obtaining a church building of its own. So now the Pilgrim Church rejoices in a daughter, duly established in its own home and having an independent work of its own with a church family of 312 members and nearly 300 in the

Sunday School. It is the Christ Congregational Church of Woodhaven. The two churches should be considered together if one would see the total result of the twenty-five years of development since work first started in that little Chapel on a leased lot.

And who is the man under whose leadership this work has gone forward? One of his church clerks a decade and a half ago thus speaks of Mr. Williams as he came to the struggling enterprise: "In 1897 there came to us a man, fresh and strong with the warm blood of the Welsh mountaineer in his veins, ready and willing to challenge any problem, however difficult, that might arise in the path of duty. At that time this church was a problem that even the bravest might pass by." We ought to be better acquainted with the brave knight-errant who, fresh from the old world, ventured to tackle such a problem and has won such a result.

He was born in a Congregational parsonage in Blaina, Wales, where

his father, Rev. David Williams, was for thirty-three years pastor of the Congregational Church in that place. His mother was the daughter of another Congregational minister in that country. Five sons were born in that manse, and with such heredity it is not strange that three of them—Thomas, David and Daniel—chose their father's vocation and became ministers.

Welshmen are apt to have in their makeup a mixture of music and mentality, of poetry and practicality, of warm emotion and sturdy common sense not always found elsewhere. Their genius flashes through many facets. Mr. Williams combines some of these diverse traits and they have added much to his success. For many years he was a church organist. He is as much at home leading a choir as preaching from the pulpit. In his university life at Cardiff and Edinburgh he specialized in philosophy and took honors in it. He is always on the lookout for the best books of strong thinkers. He is familiar with



PILGRIM CONGREGATIONAL CHURCH INTERIOR



the poets. But like Lloyd George, who can preach and sing as well as guide the affairs of an empire, his practical gifts enable him to be a successful leader of his people.

So during these eventful years he has seen Brooklyn Hills grow from a country hamlet to a populous residential section of a great city. He has seen his church grow from a handful of discouraged members to two large church families with a total membership of nearly 650, with overflowing Sunday Schools, having a total enrollment of about 600, and with properties valued at \$75,000. He has seen thirty-four of his young men march away to the World War, two of whom gave their lives for their country and humanity. The service flag of Pilgrim Church shows thirty-two blue stars and two gold stars. Mr. Williams has made a large place for himself in the strenuous church life of Greater New York.

A week of special services has commemorated the completion of this quarter century period. Friends and neighbors, clerical and lay, brought



PARSONAGE, PILGRIM CHURCH

their tributes of love and congratulation, with abundance of thanksgiving for what has been wrought. Pastor and people are now moving forward with high courage to win new victories for the Kingdom.

\* \* \*

## Then and Now

IT is quite the fashion to scoff at the optimist. There is so much wrongdoing and turmoil and suffering in the world that many are in despondency and wonder if civilization is on the down grade and everything going to the bad. Some actually hope this is the case as it supports their theory that God is about to admit his failure in the redemption of the world, and will suddenly wipe the slate clean and start anew.

But, after all, this is a pretty good world and few of us are in a hurry to leave it. It has its drawbacks and limitations which must be overcome if it is to be made an ideal home for humanity. But, though the world needs mending, that is no reason for supposing the upward progress of humanity is permanently halted.

Some good Christians are alarmed

because they imagine that the church is losing ground. People do not go to church as they once did. There are too many empty pews. The automobile and the golf field are crowding it to the wall. The prayer meeting brings together but a handful. Some who used to be active in church work are now skeptics, agnostics or apostates. You may hear all sorts of jeremiads if you listen to the faint-hearts.

Why not comfort yourself with the facts? Instead of being panic-stricken by these lugubrious guesses of the prophets of woe, read the census report. That shows that the churches of our country are growing faster than the population. They are raising and spending in their work more than half a billion dollars a year. The reports of the great

groups of churches which we call denominations show that they were never more active or more successful in their work than now.

A more concrete illustration may be found in the steady development of our own churches. Read the Congregational Year Book. It took more than two centuries for the Congregationalists to gain two thousand churches with about two hundred thousand members in this country. Our statistics were not accurately gathered till after this society was organized. But a comparison of the present with the state of things sixty years ago is certainly encouraging. When in 1860 the population of this country was a little more than thirty-one million, we had 2,583 churches with 253,765 members. Ten years later we had added 538 churches, and our benevolence, tabulated in 1870 for the first time, amounted to \$954,555.

Ten years later still, in 1880, our churches were 3,745 in number, and had increased their membership to 384,332; their benevolent contributions had grown to \$1,032,272, and for the first time they announced their home expenses as \$3,466,489. The manifest growth was very gratifying.

It is cheering to contrast the record of today with that of four or five decades ago. Our churches have grown to nearly 6,000 in number. In 1915 we had 6,103 churches, but disturbed conditions due to the World War have caused some losses. Their membership last year was 838,271, or more than double that of forty years ago. The Sunday Schools last year reported 781,195 enrolled, a gallant army of young people in training for the Christian conquest of the world. The benevolent contributions of last year amounted to nearly five and a half million dollars, or more than five times as much as was given to our home and foreign missionary work in 1870. These Congregationalists went down into their pockets last year, and

gave more than sixteen million dollars for their home expenses, making a total of more than twenty-one million dollars for their local and missionary work. There are 555,913 families enrolled in this larger church family of Congregational fellowship, nearly three times as many as in 1880, and if the average family contains three persons, we have more than a billion and a half of busy workers to push forward the Kingdom.

Of course we are interested to know that they have the proper equipment with which to do their work. It is gratifying to note that they have property valued at \$118,205,145 and invested funds amounting to \$14,257,988. Surely the story of such a remarkable progress and of these splendid assets is a rebuke to all the pessimists.

It is pleasant to note that the Church Building Society has shared in this great advance. In 1880 the churches contributing to its work numbered 968, and its receipts were \$43,723. Last year, after four decades had passed by, the number of churches giving to help their needy sister churches build houses of worship and parsonages was 4,063, more than four times as many; and the receipts of the Society for its work had climbed up to \$619,134, or more than fourteen times those of 1880. Perhaps the last was an exceptional year, but if all the churches come up to the apportionment goal in their giving we should get from them more than \$200,000 above last year's gift, which is urgently needed by the churches appealing for our aid, and which in some cases will save their lives.

The optimist is right. The world is going forward. The great divine plan for transforming the world into a kingdom of heaven is not a fatuous dream. It is in mid-process of fulfillment. The churches are making steady headway in their work. They are constantly growing. By and by they will join in the triumph song.



# A Colonial Church in Chattanooga

VISITORS to Chattanooga, Tennessee, are profoundly impressed with the beauty of that southern city. It is a teeming railway center and a distributing point for a wide region.

When one surveys this city of a hundred thousand people he finds that they are more familiar with John Calvin and John Wesley than with John Robinson, and that the Pilgrim faith and polity are not as well known as farther north. There is indeed a good colored Congregational Church there, organized fifty-five years ago, developed under the late Dr. Joseph E. Smith, and now ably led by Rev. W. M. Cash, who came to them from Savannah.

There was also a white Congregational Church there about 1871. It worshipped in a hall, and had for its pastor a minister from Oberlin. It had some fine people in it—the Monteiths, Woodburys, Wheelers and others. But like many another church without a permanent abiding place, it lost strength, and finally its

remaining members went into a Presbyterian Church.

The democratic ideals of our Pilgrim polity, however, remained vividly in the thought of a good many people. In 1914 the time seemed ripe for the organization of a new church of the self-governing type. They were not aware that forty per cent of the churches of our country administer their own affairs without outside control, but that was what they wanted for themselves.

One hundred and eighty-four charter members organized the new church, and sought the fellowship of the Congregational denomination. They called to the pastorate the Rev. Charles Haven Myers, former pastor of the First Methodist Church in that city. They called an ecclesiastical council to give them recognition as a properly organized church duly received into the fellowship of the six thousand churches which are associated in the work of maintaining the freedom and faith of the Pilgrim Fathers. Representatives of these



CHATTANOOGA, TENN., PILGRIM CONGREGATIONAL CHURCH

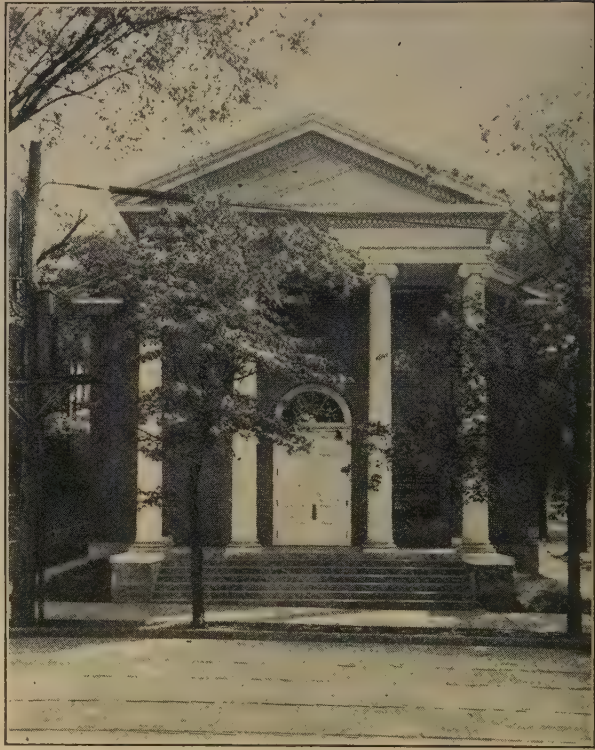
churches from all over the South gathered in this council, which was also attended by Dr. Herman Frank Swartz of the Congregational Home Missionary Society, and Dr. Jay T. Stocking, then of Washington, who preached the sermon.

Not long after its organization this church established a Community Service League, to prosecute welfare work in the city and its suburbs. This excited much interest, and drew into its meetings and into participation in its work many citizens including members of other churches. It won for the new church much popularity.

The young church immediately sought to provide for itself a home. At first the assembly

room of the county Courthouse was their place of meeting. Congregations grew till the room was filled at both services. A year later the Bijou Theater was purchased as a place of worship. This afforded opportunity for many entertainments and much community service. Lots were bought for the permanent location of the church when the wartime disturbances should pass, permitting the building of a new edifice. After two years in the theater that building was sold and the congregation met for worship in Keystone Hall.

At length the time came when the young church felt safe in venturing to erect the new church edifice for which they had long made plans. In December, 1920, the cornerstone of the new edifice was laid, resting upon an old millstone brought from the old mill on Missionary Ridge where was ground at Brainerd (Bird's Mill) the meal for the Cherokee Indians and



AT THE CHURCH DOOR, CHATTANOOGA PILGRIM CHURCH

their missionaries a hundred years ago. The stone is supposed to have been brought from Belgium. Above this cornerstone slowly rose the beautiful colonial church with its Corinthian pillars, an example of the "Georgian" period of English architecture that scattered its Christopher Wren churches up and down our Atlantic Coast. With an auditorium finished in white with mahogany trimmings, and with seats for four hundred people; with rooms in the rear for social and educational needs, including the pastor's study, parlor, dining room, kitchen and Sunday School rooms, they have a very attractive church building. The property value is estimated at \$70,000. The dedication service on May 21st was under the leadership of the pastor, Rev. M. S. Freeman, and the sermon was preached by the former pastor, Rev. Charles Haven Myers, now of Cleveland.



# THE CONGREGATIONAL EDUCATION SOCIETY

Statistics show that about one person in eight is a born leader, an organizer.

\* \* \*

There were 152,000 students in eighty state institutions last year against 147,000 students in 326 private institutions.

\* \* \*

Of the total student body of American colleges and universities, fully three-fourths come from Protestant Christian homes.

\* \* \*

Yale Divinity School will graduate forty-two men this year, the largest class in the history of the school. Of this number, ten will go to the foreign field, four will take up educational work, and twenty-eight will enter the ministry.

\* \* \*

The University of California claims the largest number of students of any institution in the world. The regular academic enrolment is 20,522, the extension enrolment 22,744. These figures do not include the university farm at Davis, nor the summer session.

\* \* \*

Dean Charles R. Brown of Yale Divinity School, who recently returned from a visit to eleven colleges and universities in the Middle West, says he found among them a growing tendency on the part of young men who are about to graduate either to enter the ministry or become missionaries.

\* \* \*

The time has come when the Church must assemble its youth, not to convert them and inspire them primarily but to throw responsibility upon them and to tell them plainly that which hardly needs to be told, that everything is in their hands and that with them Christianity will rise or fall.

\* \* \*

A new organization composed of fifty-six students who have dedicated their lives to Christian service in America has been formed at Boston University. This association is a branch of the Student Fellowship for Christian Life-Service which recently has been formed in thirty-two institutions, situated in thirteen states, from Massachusetts to Kansas, for the purpose of creating a common fellowship for students who are planning to give themselves to help make their own country thoroughly Christian in every phase of their life.

\* \* \*

Congregationalism is well represented in the student body of the State University at Iowa City this year. Over 450 young people have declared their preference for a membership in the Congregational churches of Iowa and neighboring states. And they have supported this declaration of their allegiance to the church of their fathers by a large interest in things Congregational at the University center. They are using the Conference House in increasing numbers; more calls for assistance in finding rooms, getting employment and adjusting their college programs have come to the University pastor than in any previous year.—W. C. S.



A GLIMPSE AT THE LARGEST UNIVERSITY IN THE WORLD. UNIVERSITY OF CALIFORNIA AT BERKELEY

## Leaders of Tomorrow

*By Rev. F. M. Sheldon*

UNTIL the time of the Civil War the great majority of college graduates in the United States came from privately endowed institutions, most of them founded with a distinct Christian purpose. The contribution to our national life and to the life of the world by these schools is inestimable.

Since the Civil War a great change has come. There are many more endowed schools now than then, and the number of graduates has greatly increased. But in addition to these schools and this growth, there have developed large numbers of tax-supported colleges and universities. So rapid has been this development that there are now more students in state than in endowed schools.

### **State Schools Necessary**

This development of state schools was a necessity. Most of the better class endowed schools have as many students as they can well care for. Agricultural, technical and profes-

sional training demanded the tax-supported school. However, we should not forget that in the great state universities there are large colleges of liberal arts. There are over 2,700 and around 4,000 in liberal arts courses in the universities of Illinois and Michigan respectively.

### **Large Attendance**

Ten thousand at Illinois, over ten thousand at Michigan, with Wisconsin and Minnesota not far behind, California the largest of them all, and others growing rapidly, present great opportunity. And young people from our Christian homes are there in almost as large proportion as in our endowed schools. There are a thousand Congregational students at the University of Wisconsin, and nearly eleven hundred at the University of Michigan; there were more Congregational students in either of these schools last year than in our six leading colleges of Congregational affiliation in the Middle West.



### The New Opportunity

The work of the endowed school is clear and its place in our educational system permanent. These schools should have a tremendous increase in resources, that they may better fulfill their mission. But while we must do this, we must also see and meet the opportunity presented in tax-supported schools. At these centers the state provides ground, buildings and equipment, provides the entire teaching force and a curriculum of remarkable range; in fact, everything except that most essential thing in the making of men and leaders. This is not a suggestion that they are non-religious or godless. Quite the opposite is true. But it does mean that they are prevented from officially and formally teaching religion in ways possible to the endowed college.

Here then is the great opportunity for the Church. With her young people gathered together, all that is necessary is for the Church to provide adequate Christian leadership with the facilities for doing this work.

### Exceptional Importance

Concerning many of these great schools, three superlatives are in order: (1) In states like Wisconsin, Illinois and Michigan these great institutions are the most important single factor in determining the future leadership and life of the state. (2) This is the greatest single opportunity of the Church anywhere to be found for reaching her own young people in proportion to the necessary expenditure. (3) The remarkable attendance of students from foreign countries affords at these centers the biggest opportunity to mold and influence the future leadership of those countries. The Church cannot ignore this most promising field of effort without being open to the charge of blindness and even stupidity.

### Strategic Investment

Less than two per cent of the people in the United States have the privilege of graduating from college

or university; yet we are informed that college and university graduates furnish from sixty to seventy per cent of the leaders in the various walks of life. These facts speak for themselves.

In the past the Church has drawn the greater portion of its ministers and missionaries from its endowed colleges. These should continue to be major sources of supply, but already the small amount of effort put forth at tax-supported institutions is decidedly increasing the recruits from this source. We have only begun to touch the field. To complain of a dearth of leaders and ignore the potential leadership in state schools is to make the complaint largely without warrant.

### The Demands of the Kingdom

But we must remember that the Kingdom of God has not arrived even if we have as many and strong ministers and missionaries as we desire. The Kingdom of God can only come in social, industrial, political, interracial and international life when God's will is done in all these relations. If the Kingdom of God is to come in all these social relations, we must have Christian engineers, Christian business men, Christian lawyers, Christian doctors—in fact, all vocations and callings must be made Christian. The time has come when we must insist that the manufacturer, the laborer, the professional man, the farmer, the engineer—that all are as responsible in and through their business or professions to bring in the Kingdom of God as is the minister in and through his ministry.

The leaders in agriculture, engineering, medicine, law and business are to a very large extent being trained in these state institutions. Around these centers of leadership for the days to come the church should throw her strongest and best equipped leaders. No pains or expense should be spared in order to give them equipment and facilities adequate to the opportunity.

### Congregational Activities

Special efforts in connection with state institutions were begun by Congregationalists about twelve years ago, the first regular student pastor being the Rev. Richard H. Edwards at the University of Wisconsin. Since that time the work has grown until some kind of aid is being given at thirty of these centers. The work is carried on by the Congregational Education Society in cooperation with the State Conferences and the local churches.

No one method of aiding this work fits all situations, hence the policy has been to treat each case according to its merits and needs so far as possible. In some centers the pastor himself is so well adapted to work with students that the best method of aiding is to provide an assistant who can relieve the pastor from some of his regular duties, thus freeing him for the student work. In other places it is preferable to employ a man or woman whose major work is directly with the students themselves. In still other places students studying in the school are employed on part time. In all cases the intimate relation of the work to the local church is emphasized.

### Schools of Religion

The next step is the organization of schools of religion at a number of the more important of these universities. The Disciples of Christ have had Bible Chairs in a number of schools. They are very generously offering to enlarge the scope of these, and with the cooperation of other denominations make them into a regular school of religion. At the Universities of Iowa, Michigan, Ohio, and a number of other places committees are being organized for the purpose of promoting these schools.

Such schools will be primarily undergraduate in nature, and their purpose will be to train students for Christian service in any community where they may live, and whatever their vocation may be. Pre-professional Christian courses will be given, thus helping students who desire such help toward the professional courses to be taken in other institutions.

The interest in these schools of religion has grown with such remarkable rapidity that already the universities are giving credit in a number of cases for standard courses given in these schools, and the only hindrance to more rapid development is the matter of adequate finance.



## WORK FOR WOMEN IN THE UNIVERSITY OF OREGON

*By Dorothy Collier, General Secretary of Y. W. C. A.*

**T**HERE are approximately two thousand students on this campus, nearly nine hundred and fifty of whom are girls. There are a few over 600 of these who have signed the personal declaration membership cards of the Y. W. C. A. this year.

Our program is similar to the Y. W. C. A. programs in other state universities. It includes devotional meetings held fortnightly and conducted as a rule by the girls themselves; six weeks' Bible classes given in the sorority houses and dormi-

tories (we are just finishing sixteen very successful classes); the sponsoring of monthly all-university Sunday services and of a course of five lectures prepared and delivered by a faculty member on "The Bible of the Scientist."

We maintain the "Bungalow," an attractive and convenient little club house on the edge of the campus which the girls use as a friendly meeting place and as a place for rest or study.

There has been a Student Volunteer Band for a number of years, but



t has attracted only a very small number of students. We tried the organization of a Life Service Club recently and found quite an eager response to the "service" idea. We now have a thriving club of nearly forty members, the club being organized into departments for the various types of life service, in this country, foreign, the ministry, social service, etc.

One of the most active and most successful departments of our work this year has been that in charge of the church cooperation committee. This is composed of one representative from each denomination having a church in this town. The committee has done much toward bringing about greater participation on the part of the students in all church activities.

\* \* \*

## UP TO DATE

THE interesting task of keeping up with developments in the live, new, old field of religious education calls for constant effort. It will be of interest to note some of the new things written and some of the new movements of thought.

I. New things worth reading:

"The Training of Children in the Christian Family," L. A. Weigle.

*The Church School*, May, 1922, regarding Vacation Church Schools.

*Religious Education*, February, April and June, 1922, regarding week day religious instruction.

*Good Housekeeping*, April, 1922, Mrs. Dorothy Canfield Fisher's article, "Aren't You Glad You Are Not Your Grandmother?"

*Teachers College Record*, September, 1921, on the Project Method of Teaching. (Not new, but have you read it?)

Dr. B. S. Winchester's leaflet on decision times, "Church, Home, and

Child," and his course of lessons for the pastor's class of twelve-year old children, "Making Life Count."

II. Fields in which experimenting is being done:

Making of the Young People's Department in the Sunday School a Young People's Society with expressional opportunity and social life developed among the same group as meet for instruction in the Sunday School.

A whole week's program of religious nurture for the children of the church.

Genuine project teaching in the field of religion.

III. Why week day religious instruction? A study of *aims*.

See Dr. Winchester's articles in the June *Religious Education*.

If you are conducting such work, formulate *your aim*. What is it?

If you are thinking of taking up this work, Why?

Both school and college have in large part taken their minds off the true business of education, which is to prepare youth to live, and have fixed upon them something which is very subordinate, namely, how to prepare youth to make a living.—*Dr. Butler*.

## COMPARATIVE STATEMENT

RECEIPTS FOR MAY 1922	Churches and Individuals	W. H. M. U.	Legacies	Other	TOTALS
This year....	\$ 5,802.00	\$3,642.00	\$ 900.00	\$795.00	\$11,139.00
Last year....	10,071.00	1,867.00	1,250.00	.....	13,188.00
Increase.....	.....	\$1,775.00	.....	.....	\$1,775.00
Decrease....	\$4,269.00	.....	\$250.00	\$795.00	5,314.00

# The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

## Do It Again

A FORWARD looking minister who was once the pastor of a great New England Church, one who is splendidly behind the recruiting plans of our fellowship, and who is naturally vitally interested in our Student Summer Service program, sends the message: "I think it is one of the most valuable practical efforts that has been carried out by our Congregational Societies. *Do it again.*" From other directions came equally inspiring words, all emphasizing the fact that the strongest call any one can receive is that of the opportunity to enter definite Christian service. A Y. M. C. A. Secretary, of national reputation, says: "You are pioneering a fertile field. I feel quite sure you have hit upon a plan that will recruit the ministry, and that is one of our most important problems." A prominent western banker declares:

"This sort of work creates an enthusiasm in the worker, which is apt to control his life purposes, and means much. It should produce material for our theological seminaries."

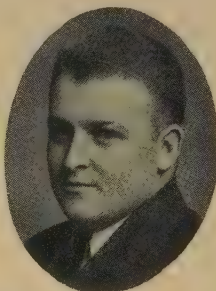
A university professor and religious education leader asserts: "That is a splendid field of work which you are opening up to the people of our colleges."

From a New England church the pastor writes: "I want to add my word of appreciation to the many which you have already received regarding the experiences of your young workers last season."

The printed information was attractive and I am sure the work described was most valuable."

And so we are *doing it again*, for a worth while task is a persistently unfinished task. The summer of 1921 witnessed the going forth of sixteen young people from thirteen educational institutions to eleven different states. The summer of 1922 finds us commissioning nearly fifty young folks, who have gone forth from twenty-four universities and colleges, to

twenty-two different states. They pass for a while from the intellectual achievement found in the college to minister to those who need the inspiration of glowing young lives.



FIVE OF THE GROUP



## STUDENT SUMMER SERVICE APPOINTMENTS

**THE CHALLENGE:** Using my life where it will count the most for the summer months of 1922. Such are the words heading twelve "Suggestions for Service" sent to the young people who have been commissioned for Sunday School Extension work during the summer vacation. Following are the names of these workers, their college affiliation and the states to which they have been assigned:

Ruth M. Bugbee, M. Priscilla Chase, Catherine S. Coley, Belle Marie Darling,	Brown University, Middlebury, Vermont, Hartford S. R. P., North Dakota State Normal, Boston University, Berea, Wheaton, Mass., New Hampshire, New Hampshire, Hartford School, Pullman University, Kingfisher, Boston University, Simmons, Boston University, Hartford S. R. P., Talladega, University of Oregon, Pomona, Oberlin, Berea, Pomona, Tabor, Union Seminary, Atlanta Seminary, Wesleyan, University of Maine, Yankton, Talladega, Berea, Northland, Whitman, Northland, University of So. Dak., Huron, College of Idaho, Pomona, Kingfisher, Ohio State University, Pacific University, Dartmouth, Yankton, Oberlin,	South Carolina. Georgia. Kentucky. Montana. South Carolina. Alabama. Georgia. Kentucky. Kentucky. Colorado. Montana. Texas. Colorado. North Carolina. Georgia. South Dakota. Alabama. Oregon. New Mexico. South Dakota. Missouri & Arkansas. Arizona. South Dakota. Maryland. Alabama. North Dakota. Maine. South Dakota. North Carolina. Georgia. North Dakota. Washington. North Dakota. South Dakota. South Dakota. Oregon. Texas. Texas. Montana. Idaho. Northern California. South Dakota. North Dakota.
Gladys M. Folts, Miriam Haynes, Marion Elizabeth Kane, Ruth Hancock Kemp, Edith Isabel Langdale, Elizabeth S. Maynard. Lelia Moore, Eunice Phelps Rice, Grace Eleanor Sands, Ruth P. Spalding, Lorna G. Townsend, Alice Wettyn, Walter T. Banks, Edward Denham, H. T. Brooke, Wilfrid H. Bunker, James Horace Burwell, Albert O. Campbell, Virgil E. Foster, Carlos G. Fuller, Paul M. Gillam, Roswell F. Hinkelman, Stanley B. Hyde, Winfield F. Jamison, William J. King, Bernard L. Kiracofe, J. Lyle McCorison, Mynerd Meekhof, Robert F. Merritt, Jr., Herbert E. Northrup, Jesse F. Perrin, La Verne Philpott, Alberto Rembao, Norman Rice, John Paul Sauvageot, Ellis A. Stebbins, Phillip Kinsell Swartz, David Treat, Donald E. Webster,		

Other appointments are partially arranged for, the total reaching about fifty. A wonderfully attractive and rewarding service faces these young people. How helpful they are going to be to other young men and women, and to boys and girls, during the coming months!

## A GREAT CHILDREN'S DAY SERVICE

FROM the Southland comes the first report of the Children's Day Service for 1922. The parish is a three-fold one and consists of "two groves and a hill." The state is North Carolina and the Sunday Schools of Flint Hill, Brown's Grove and Bailey's Grove celebrated the festival of Children's Day on three successive Sundays. Telling the story of the first Sunday's celebration, the pastor writes:

We had the most favorable comment about the exercises, and the attention and interest were unusual. Instead of the usual number who loiter outside and look in at the doors and windows, not one stayed out and I did not notice a single whisper. They are in the habit of having a regular picnic on Children's Day, and to have a serious program such as this carried

through with hardly a hitch caused an unusually solemn atmosphere. The decorations helped immensely. They must have had a wagon-load of rambler roses. And such beauties! A sheet was put up at the back of the platform and a background of ferns made by pinning them on the sheet. Then there was a cross, about four by two, cut from cardboard to which were sewed the ramblers in a solid mass.

There were thirty-five who took part in speaking and singing and with but one exception all were members of the school. Our school mem-

bership is only about forty-five, so you see we had every child and young person employed. You ought to have heard those children sing. People tried to discourage us about the songs for they thought them a little difficult. But with little help during the program, they sang them wonderfully well. When you have heard some of the jazz and trash that they are used to, you will understand what it would mean to have them sing some real music.

As for the "pieces," they were not long enough. Each one wanted the long pieces. Their idea of speak-

ing pieces is that of a memory feat, and the faster and more unintelligible the better. But the leader stayed right with them and had them speak very slowly and distinctly, with the idea of making even those in the back



STAR SELF STARTERS

of the room understand. They caught the idea immediately and some of them even imitated the inflection she gave them.

The program at Brown's Grove went even better than at Flint Hill. I never saw such teamwork as we had at these two places.

These were great Sundays for the people; rich in spiritual meaning, social contact, and community joys. The three Sundays thus spent led the folks in this rural parish to realize as never before the meaning of the prayer: Our Father Who Art in Heaven.



# The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

## Learned in the School of Experience

By William A. Rice, D.D.

Secretary Emeritus, Congregational Board of Ministerial Relief

*Editor's Note:—Many words of high appreciation of an address, delivered by Dr. Rice at the Florida State Conference in April, have reached the office of the Board and the Secretary has persuaded Dr. Rice to give in brief outline something of the narrative of the experience that went into the address. It comes to the readers of The American Missionary with the fragrance of a life devoted for nearly twenty years to leadership in the work for the ministry. It will be treasured by a multitude of friends.*

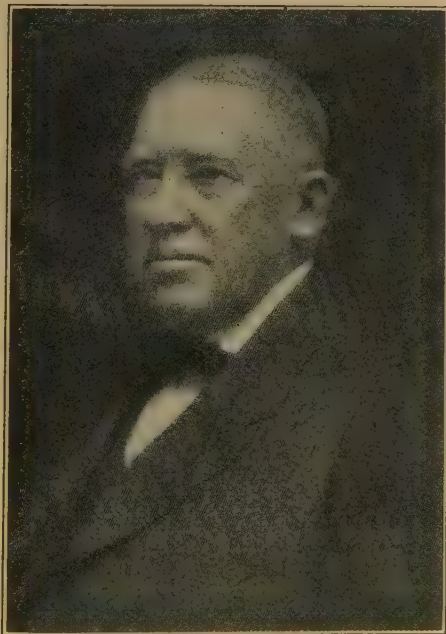
DR. MILLS has asked me to write an article out of my personal experience, and I gladly comply because the lessons of experience are the best.

For more than eighteen years, as Secretary of the Congregational Board of Ministerial Relief, I had tried to look at my work from the standpoint of the aged ministers for whose comfort and help the Board had been established. I tried to visualize their experiences and present condition. In a measure I knew from experience something of the work of the minister and pastor.

I had been a pastor for twenty-four years, serving rural, village and city churches. I had been the pastor of small and large churches, receiving

small and for part of the years generous salaries, sometimes with and sometimes without a parsonage. I

looked upon the aged and retired minister as having traveled the road I had traveled. So I knew of the toil and tears of his journey. His hopes and fears, his victories and defeats, I had experienced them all. His joys, I was sure, had exceeded his sorrows, and I realized how sincerely he meant every word of the declaration—"If I had my life to live over again I would choose the ministry as the noblest and happiest field of



DR. WILLIAM A. RICE

service open to man." I felt exactly the same way. So I was sure that the retired minister was worthy of all the affectionate and substantial care the

churches could give him. My personal acquaintance and correspondence with the several hundreds of these men on the roll of honor of the Board of Relief confirmed my estimate of their character and the great value of their work for the souls and lives of the people among whom they had ministered.

Nor was I unmindful of the claims of the wives of ministers widowed and left without the resources essential for their support. Many of them were left with little children, but many more were left aged, in broken health, unable to earn money and so dependent, in a large measure, upon others. It was a constant source of joy that the Board could, in some degree, come to their assistance. I remembered how my own wife, the mother of my children, during the years of small churches and smaller income had done all the household work, and been at the same time the most active woman in all church work. I never knew a woman who could make a little go so far.

All this knowledge and experience helped me to appreciate what the ministers and their wives had done while in active service. But I was not able, though I had thought I was, to view Ministerial Relief from the standpoint of old age, infirmity, suffering and financial limitations.

I had not the experience of being an old minister. At least, it had not occurred to me that I was really older than a good many on the Board's list. I became Secretary of the Board at fifty-two, and served for eighteen years without a break. I was in the midst of my work, and it was never more strenuous than on that frosty October morning in 1920 that I started from my home for the office, and could only go two city blocks of the thirteen miles twice daily journey which I had taken for so many years. It was with difficulty that I got back to my home. A physician was called. The verdict was a nervous breakdown, a tired heart. Rest imperative. He ordered me to

bed I grew worse. The outlook was obscure and not encouraging. As I lay there on a sick bed I had time to think, to think of myself more than I had been accustomed to. For years I had been thinking of others and trying to help them. But now I realized as never before that I was an old man, seventy, and a retired minister through incapacity to go on with my work. Here was a condition I had not anticipated. Other men might become old, not I. Other ministers might retire, not I. I would work up to the last and die in the harness. But not so. I had become old suddenly. I had been for many years dealing with old ministers, ministers broken-down, ill, infirm, incapacitated. I had read their letters of joy, hope, gratitude and been inspired. I had read letters of their distress and suffering, their wakeful nights, their physical limitations, their inability to preach, their financial embarrassment, and the tears had come to my eyes. I resolved to go and tell their story to the churches, to knock at the doors of wealthy Congregationalists and ask for money to relieve their distress and brighten their way. I wanted to take the shadow and darkness, the deep waters and the cold out of their last stage in the journey to the grave.

These things, however, had never been so real to me as they were now, lying on a bed of sickness, weak in body, an old minister laid aside nights of insomnia, shortness of breath, work apparently finished, inadequate provision financially for such a time of helplessness and for the faithful wife when I should be taken away.

It came to my mind like a flash, now you can appreciate as never before the condition of the aged ministers who look to the Board of Relief, for whom all these years you have been working, whom you have tried to comfort and cheer.

It also came to me, what a blessing is the Board of Relief. I began to thank God for the old people, for the



privilege of ministering to them, God's saints, and for the noble men and women and faithful churches which had founded the Board and sustained it for thirty years. I thought of Mrs. Helen Knowles of Worcester, Massachusetts, who, through the advice of her pastor, Rev. Henry A. Stimson, D. D., left the first bequest of \$10,000; and there came to mind other large givers, Professor Ford of Ann Arbor, Mrs. James of New York, Mr. Johnson of Syracuse, and others. I wish I could recall them all for some who gave the most, for they gave their all. I thanked God for every one of them, though I could not name them all. And I thanked him for such loyal and serving friends as Dr. Stimson, Dr. William M. Taylor, Dr. Varner, Dr. Noble, Dr. Whittlesey, the splendid first Secretary, for Dr. Lawes who stood in the breach until a successor was found. I praised God for the faithful Board of Directors, for such treasurers as Mr.

Forbes and Mr. Fancher. You see, my own experience as "an old and broken-down minister" had given me a new vision and appreciation.

I had come to where I could say with the "beloved disciple," "I, who also am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ," have also heard a great voice, saying write and send it unto the churches. So I have written this message, learned in the school of experience, in suffering and weakness, in companionship with the saints whose steps falter. Friends, stand by them, don't forsake them, hold them by the hand, ease their way, cheer their hearts, give to the Board of Relief, let every church make its annual contribution, let every church organization augment the offering. And you, men and women of wealth, or only of modest and comfortable circumstances, make personal gifts, make them generous, remember the Board in your wills.

\* \* \*

## THE PILGRIM MEMORIAL FUND

THE Pilgrim Memorial Fund reports for the month of May payments on subscriptions \$40,881.75; total net collections June 1, 1922, \$3,451,551.10. For the month of May, 1921, total collections were \$99,586.61, the large disparity between the two years being occasioned by the fact that in May, 1921, a gift of \$51,-

606.48 was received from Hawaii.

Now that business conditions are improving subscribers whose payments have been delayed are urged to bring them, if possible, up to date. Church committees are asked to co-operate in the collection of delayed subscriptions. More than \$1,500,000 is needed to make the minimum desired.

\* \* \*

## THE BOARD OF RELIEF

IT is distressing to report from month to month the difficult conditions in the Board of Relief. For five months ending May 31 total receipts were \$57,341.72. Gifts from living donors, including churches, Sunday Schools and individual subscriptions, were \$26,763.77, a loss of 23 per cent as contrasted with the same months of 1921. The indebtedness of the Board July 1 is likely to be

more than \$20,000, and by the fall it undoubtedly will be still greater, if only the usual income of the summer is available. Church treasurers having amounts in hand payable July 1 are requested to send them as promptly as possible. All friends of the Board are asked to send for the booklet, "A Debt of Honor," which sets forth in detail factors which have led to the present situation.

## LEGACIES BY MINISTERS

**T**H E Ministerial Boards depend, in large degree, upon legacies and conditional gifts. Often there come to the Secretary letters from ministers indicating that after giving a lifetime of service to Christ and the church, they have dedicated a considerable part, sometimes the whole, of their modest estates to the Board of Relief. Two recent legacies are an illustration.

Rev. John C. Myers, who died at Peoria, Illinois, at 87 years of age, April 1, 1921, began ministerial work about 1857, served Congregational churches in Michigan and Illinois with



REV. JOHN C. MYERS

earnest devotion, and as his wife and only child had died he bequeathed his entire estate to the Congregational missionary and benevolent societies, a share coming to the Board of Relief.

Rev. George A. Rawson, of Los Angeles, in 1917 made a conditional gift of \$1,000 to the Board of Relief. Although entitled to receive the interest thereon he always turned it back, and, upon his death, he bequeathed another \$1,000 for the interests of the Board. He lived to a great age, and was dearly beloved by a wide circle of friends. He was one of God's saints.

\* \* \*

## BEQUESTS TO THE PILGRIM MEMORIAL FUND

**I**T has been expected by the friends of the Fund that it would be the recipient of many legacies. The solicitation of subscriptions had hardly commenced when a legacy of \$10,000 came from a home where the cause had been greatly magnified, but for more than three years no word of any legacy had been received. Word comes to the office that by a codicil

attached to the will of Miss Abbie R. Sweetser of Salem, Massachusetts, \$500 is given to the Pilgrim Memorial Fund. All who are interested in the settlement of estates are invited to send for the forms for bequests pertaining to the various Ministerial Boards. It is important that the proper form should be used to avoid confusion and possible litigation.

\* \* \*

## CONDITIONAL GIFTS

**A**T a conference of the Secretaries of the Ministerial Boards of the various denominations, thirteen different denominations being represented, a topic of vital interest was the form of conditional gifts, their management, their advantage to the givers and to the Ministerial Boards. Such gifts are growing greatly in favor both because of their absolute safety to the donor and of the sim-

plicity with which gifts thus made to the Boards pass into their possession without the delay incident to legacies and complications which often arise in the settlement of estates. Attention is called to the back cover of THE AMERICAN MISSIONARY, and to the desire of the Secretary of the Ministerial Boards to assist any person contemplating such a gift wherever such help is desired.



# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## The Christian Standard of Giving

By Mrs. Hubert C. Herring

"FOR where your treasure is, there will your heart be also." Christ reveals the love of God to men, but he does not point out an easy path. Love is severe; it cuts to the quick. No utterance of the Master is more severe than this. It is like the surgeon's knife, probing to the center of life, but it brings healing, if we obey our Physician.

Sometimes a review of our lives is needed, and a central question of the investigation is this, "How do I spend my money?" It shows more than anything else in our lives what we really care for. We might find some light in answering these questions: Do I plan definitely to give for others? Or do I give when I happen to think of it, or when someone asks for it, or because it is the custom? Does it take as definite a place in my plans as my house rent? How do my expenditures for amusements compare with my gifts for others? Am I happy when I give or does it make me miserable? Do I like to give quietly or do I like to have others know of my generosity? Do I give intelligently or do I give to satisfy an uneasy conscience without making the effort to think out the best way? Am I free to spend money as I like?

This is a severe ordeal. It would be much easier if there were some person or power that should decide our duty for us. We cannot take this easy path, however. Each soul has to decide for itself. The apportionment commission cannot decide it. We cannot answer conscience by hiding behind an apportionment. The

widow's mite was all right for the widow but pretty poor for her rich neighbor.

Congregationalists started out last year to raise \$5,000,000 for absolutely necessary work in Home and Foreign Missions. Only \$2,900,000 was raised. This shortage was tragic in its effect. It meant a heavy debt for the Home Missionary Society and that it has been compelled to ask each missionary to give up one month's salary when seventy per cent of them were already living below decent living standards. It meant fewer churches than in 1916 and fewer ministers than in 1914, and this when the country is perishing for lack of Christian ideals. It means failure to build sorely needed churches. It means leaving great colored communities in Northern cities without church buildings and open to all the forces of evil that are winning them while we miserably fail. It means many isolated communities left without the gospel. It means a losing battle in the great cities. It means, at a time when the inter-racial problem was never so acute, a retreat for the A. M. A., abandonment of work, and a big debt at the end of the year. It means borrowing \$20,000 in order that aged ministers may have the money with which to live. It means that we are slackers in meeting our share of inter-denominational work. It means that the American Board and Women's Boards are missing great opportunities and failing in solemn responsibilities while the world struggles for life.

Where are our hearts? Before we

decide, however, that we were too poor to give this amount, let us count up the things that we spent our money for and decide whether we put our treasure in the right place. Our country has complained of hard times and some people have suffered. The figures for luxuries show, however, that many have had money to spend. Automobiles are often a necessity, but a large share of the total spent for automobiles must be charged to luxury. Clothing necessarily takes a large share of the family budget, but

the windows of our stores reveal in glaring colors how large a large part passes beyond the region of proper expenditure. Tobacco for Congregationalists alone, if they keep up the national average, takes nearly \$27,000,000 each year. And yet we were unable to give the sum of \$2,100,000, the lack of which meant tragic loss in our work. Where are our hearts? It may well be asked, which is closer to our affections, personal gratification or the promotion of the Kingdom of God?



## YOUNG PEOPLE'S DEPARTMENT

### CRADLE ROLL SUGGESTIONS

(*Concluded*)

**A**SSOCIATION Secretaries and State Secretaries can find material for posters to use at Association and State meetings in the same way as the local leader. It is surprising how many business advertisements can be used in our missionary work with a little twisting and tinkering. Equally surprising is the amount accomplished by such posters in bringing to the front some part of the work which has not yet been much considered. If without forgetting the serious side or losing the dignity of the real undertaking, a little fun can be thrown in occasionally, the results are still better.

Circulars for State Secretaries to send out to Association Secretaries and other circulars for Association Secretaries to send to local leaders would seem to complete the list of necessary Cradle Roll material—except that of course there should be definite apportionment lists assigned to the Cradle Rolls, these being carefully chosen that they may be adapted to the young mother and the very little children; and there must be very definite facts concerning this work put into attractive form for distribution all along the line. This information need not be in expensive form but it *must* be definite and up to date.

"Giving to Missions" may be well enough for angels, but few of us are angels yet and must be dealt with as still human. The appeal must be concrete if it is to be effective.

#### General Working Directions

For cutting rectangular cards, use a card cutter, not scissors. Do not try to draw around a paper pattern. The edge will soon grow soft, and will not guide a pencil point. Make the pattern of cardboard, stiff enough to be easily handled.

Having drawn around the pattern once, first with large scissors cut up the large sheet so that there is but one drawing on each piece. Next cut roughly around the outline, about a quarter of an inch outside the line. For the final cutting do not cut *on* the line but just inside, following the line absolutely on its inside edge. For cutting long lines, use large scissors. For tiny curves or angles, use a small pair.

When mounting pictures, whether large or small, put the paste only around the edges. If it is put over the whole back, the card will be likely to curl. The less paste used, the better. Paste is preferable to mucilage; if the paste is not strong enough, use glue. In mounting a large rectangu-



lar picture on a poster, often the best effect is obtained by putting the glue merely across the top edge. A small metal paper cutter with a rather narrow blade is excellent for applying paste and glue.

It is well, in making these posters, to do the lettering first and put the picture in afterwards. In planning, place the picture where it is to go so as to know about the spacing and the whole general appearance.

For the lettering, use the water-proof India inks for all certificate work, or for permanent poster printing. For posters used but a few times or only once, lettering may be used instead of ink. Showcard inks can also be used for this type of work.

Poster printing is best done with a brush, for the lines need to be wide, and the letters large enough to show across large rooms. A three inch wide letter can be seen and read at a considerable distance, while even a two

inch letter carries its message farther than would seem possible.

\* \*

### ANNUAL MEETING.

The Annual Meeting of the Congregational Woman's Home Missionary Federation will be held at Syracuse, New York, Thursday and Friday, October 12 and 13, 1922. Further announcement will be made of the very interesting program which is being prepared. The New York W. H. M. U. is our hostess and is making great preparations for a successful meeting.

\* \*

### PROGRAM TOPIC—SEPTEMBER.

"Mankind on the Move," the program topic for September, is devoted to the migrant workers. For literature, apply to the Congregational Woman's Home Missionary Federation, 289 Fourth Avenue, New York City.

"Schauffler Missionary Training School, dedicated to the promotion of an Inter-racial Christian Democracy, appeals to American young women to give themselves in unselfish missionary and social service to our foreign peoples. Nearly every large city church, certainly every Institutional church, knows the problem arising from the foreigners in its immediate neighborhood. In its effort to reach them the church is hampered on every side by lack of intelligent, sympathetic, well-directed womanly service. It is to meet this demand that the Schauffler School has opened its doors to this modern training course. The young woman who has spent three years at Schauffler can give a pastor efficient help and effective service along the line of his most serious church problems and also give valuable assistance in the effort of the church to co-operate with the philanthropic correctional and missionary work of the community."—*Schauffler Missionary Training School Catalog.*

These things shall be—a loftier race  
Than e'er the world hath known shall rise  
With flame of freedom in their souls  
And light of knowledge in their eyes.

They shall be gentle, brave and strong,  
To spill no drop of human blood, but dare  
All that may plant man's lordship firm  
On earth, and fire, and sea, and air.

Nation with nation, land with land,  
Unarmed shall live as comrades free;  
In every heart and brain shall throb  
The pulse of one fraternity.



# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.

Receipts for May, 1922

### The Daniel Hand Educational Fund for Colored People

Income for May from investments.....	\$ 6,341.58
Previously acknowledged .....	46,657.40
	<hr/> \$52,998.98

### Current Receipts

#### EASTERN DISTRICT

##### MAINE—\$446.21.

**Bangor:** Hammond Street Ch., by M. D., 2.  
**Bath:** Central Ch., by Miss A. L. P., 5. **Camden:** Ch., by Mrs. M. B. R., 10. **Greenville:** Ch., 46. **Hallowell:** Ch., by A. F. P., 10. **Kennebunk:** M. G. F., 5. **Kennebunkport:** Missionary Auxiliary, for Lexington, Ky., 5. **Limerick:** Rev. and Mrs. G. A. M., 5. **Mechanic Falls:** Ladies Circle, package goods for Greenwood, S. C. **No. Berwick:** S. S. Class, two bbls. goods for Greenwood, S. C. **Orland:** Ch., The Misses B., 30. **Portland:** J. M. G., 10.62; Mrs. L. T. P., 15; C. A. W., 5. **Rockland:** A. B. Y., goods for Greenwood, S. C. **Saco:** First Parish Ch., 26.21. **South Berwick:** Ch., by Miss J. S., 50; J. S., 50. **Strong:** Ladies Soc., for Pleasant Hill, Tenn., 10. **Waterville:** Ch., by H. L. T., 5; Mrs. H. T. H., S. S. papers for Athens, Ala. **Weld:** Ch., 9.35. **Westbrook:** Ch., 11.63; Miss E. M. D., 15. **A Friend,** 10.

**Woman's Home Missionary Union of Maine,** Nellie D. Hill, Treasurer, 110.40.

##### NEW HAMPSHIRE—\$311.25.

**Bennington:** Ch., by Miss C. E. E., 5. **Derry Village:** H. C. N., 5. **East Rochester:** E. S., 25 cts. **Goffstown:** Ch., by Mrs. L. E. G., 5; S. S. Class, for Thomasville, Ga., 20. **Greenville:** Ch., by F. L. K., 25; Friend, 2. **Hampton:** Mrs. H. C. L., 25. **Milford:** Ch., by C. C. P., 5; A. C. S., 5. **Piermont:** H. H., 2. **Plymouth:** Mrs. J. P. D., 50. **Portsmouth:** Mrs. L. H. T., 100; Rogers Mission Circle, 10. **Rochester:** Ch., by M. P. H., 50; Mrs. M. F. McD., 2.

##### VERMONT—\$2,932.26.

**Bennington:** I. A. G., 4. **Brookfield:** Rev. J. S. C., box goods for McIntosh, Ga. **Burlington:** College Street Ch., 94.46; First Ch. and W. H. M. U., by Mrs. W. J. VanP., 25; Young People, for Pleasant Hill, 25. **Coventry:** Missionary Soc., goods for Greenwood, S. C. **Dorset:** Mrs. E. C. L., goods for Greenwood, S. C. **East Poultney:** Ch., Mrs. J. G. W., 10. **Hartford:** Ch., by Mrs. H. C. P., 5. **Jamaica:** Auxiliary, for Pleasant Hill Academy, 2. **Johnson:** North Hyde Park Ch. Mite Soc., for Pleasant Hill, 10. **Middlebury:** Ch., by Mrs. C. H. J., 5; Ch., by Mrs. H. P. M., 25. **North Craftsbury:** Missionary Soc., box goods for Greenwood, S. C. **North Pomfret:** S. S., 190. **Norwich:** Mrs. S. M. M., goods for Greenwood, S. C. **Orleans:** Ch., by Mrs. C. E. G., 3. **Peachment:** Ch., by M. W. M., 25. **Randolph:** Ch., by Mrs. E. A. T., 5. **Rutland:** Mrs. A. S. S., box goods for McIntosh, Ga. **St. Johnsbury:** North Ch., by C. C. B., 5; North Ch., by J. M. McD., 5. **Saxton's River:** Ch., by H. F. J., 5. **South Royalton:** Ch., by Mrs. E. M. L., 1. **Springfield:** Mrs. R. T. W., 2. **Waterbury:** Ch., Mrs. J. B. S., 5. **Wells:** Rev. Mrs. D. G. F., 2. **Weybridge:** Ch., by S. H. B., 5. **The Vermont Congregational Conference:** 1,236.75.

**Congregational Woman's Home Missionary Union of Vermont,** Mrs. Max L. Powell, Treasurer, 1,425.15.

##### MASSACHUSETTS—\$9,357.05.

(Donations, \$6,344.10; Legacies, \$3,012.95.)

**Abington:** R. P., for Chandler Normal School, 1. **Allston:** Mrs. A. M. M., 1; B. N. M., 2. **Amherst:** South Ch., 9.50; W. L. C., 15. **Andover:** The Misses S. E. and E. R. T., 5; G. M. W., 5. **Ashby:** S. S., 10. **Auburndale:** E. B. S., 2. **Barre:** M. A. R., 1. **Beverly:** Dane St. Ch.,

by M. E. G., 2; Dane Street Ch., by Miss S. M. D., 30, and by Mrs. S. E. T., 50. **Billerica:** C. E. R., 5. **Boston:** Union Ch., bbl. goods for Marion, Ala., H. F., 100; L. P. H., 10; M. E. H., 10; Mrs. S. L., for Greenwood, S. C., 10. **Boylston:** Ch., 5.47. **Bridgewater:** Central Sq. Ch., by A. S. B., 100; Central Sq. Ch., by Miss V. T. W., 10. **Brighton:** Mrs. L. P. T., 10. **Brookline:** Harvard Ch., by a Friend, 100; Harvard Ch., by Miss E. V. R., 1; Leyden Ch., 100; Mrs. S. C. G., 5; C. F. K., for S. A., Talladega College; Miss G. C. E., package cards; Miss A. G. F., box supplies for Greenwood, S. C. **Cambridge:** First Ch., by Mrs. M. J. T., 10; H. L. C., 3; Miss G. A. T., 5. **Campello:** F. S. A., 3. **Carlisle:** Ch., by Mrs. P. J. D., 2. **Charlemont:** A. F. S., 25. **Chelsea:** First Ch., 22.90. **Dalton:** C. L. C., for Chandler Normal School, 25. **Danvers:** Maple St. Ch., by M. S., 10. **Dorchester:** Pilgrim Ch., 150; A Friend in Second Ch., 2; J. J. A., 5; Mrs. J. C. B., 3; Mrs. L. G. F., 3; J. D. S., 5; Mrs. M. T. S., 2. **Dunstable:** Ch., by E. C. K., 5; Ch., by Mrs. M. A. P., 25. **East Boston:** Baker Ch., 3.70; Maverick Ch., Williams S. S. Class, 12. **East Douglas:** Ch., by R. F. and R. E. W., 5. **East Weymouth:** Mrs. C. M. T., S. S. papers for Thomasville, Ga. **Enfield:** Ch., Mrs. H. M. S., 110; Ch., by Miss M. A. S., 200. **Everett:** First Ch., 24.51; E. H. W., in First Ch., 25. **Fall River:** Mrs. R. N. D., 5; M. E. T., 5; The Misses M. J. and B. G. T., 7. **Falmouth:** Miss C. L. R., 50 cents. **Franklinham:** Plymouth Ch., by E. L. K., 5. **Franklin:** C. E. Soc., 10. **Gilbertville:** Ch., by A. H. R., 15. **Greenfield:** Westside Chapel, 3.61; L. G. W., 2. **Hamden:** Federated Ch., Ladies' Benevolent Soc., 10. **Haverhill:** A. E. J., 5. **Heath:** Union Evangelical Ch., 25. **Holden:** Ch., 25.07. **Holyoke:** First Ch., by C. K. J., 25; M. A. C., 5; N. E. H., 5; J. K. J., 100; Miss A. M. W., 10. **Housatonic:** Pilgrim Circle, 25. **Hudson:** Ch., W. E. T., 2. **Hyde Park:** First Ch., 67; B. B. F., 10. **Lancaster:** Ch., by B. F. W., 5. **Lawrence:** Lawrence Street Ch., by A. J. C., 10; Miss C. P., 5.83, and boxes goods for Lincoln Academy. **Lee:** Mrs. A. R. S., 25. **Leominster:** Pilgrim Ch., by Mrs. M. B. R., 10. **Lowell:** Elliot-Union Ch., 32.03; Elliot-Union Ch., by S. H. T., 25; W. H. H., 10; J. J. P., 5; "A Friend," 75. **Lynnfield Centre:** Ch., 3.32. **Malden:** First Ch., by A. T. T., 5; E. W. M., 3; Miss A. A. W., 30. **Mansfield:** F. J. R., 1. **Marblehead:** "A Friend," 10. **Marlboro:** Miss A. F. W., 2. **Mattapoisett:** Ch., 3.50. **Medfield:** Second Ch., by Miss E. F. W., 5. **Medford:** Mrs. C. E. M., 10; Miss E. J. W., 10. **Medway:** Village S. S., 1.25. **Melrose Highlands:** Ch., by C. M. I., 3. **Middleboro:** H. M. Soc., for Pleasant Hill, 5. **Middleton:** Ch., 15. **Millbury:** Second Ch., 19.03. **Millers Falls:** S. S. Class, for Chandler Normal School, 2. **Milton:** First Ch., H. T. S., 1. **Mittineague:** Ch., M. R. T., 5. **Natick:** First Ch., 47.50. **Needham:** Z. A. N., 25. **New Bedford:** North Ch., Women's Guild, for Chandler School, 20. **Newbury:** First Ch., 10; First Ch., S. S., 9.22. **Newton:** Elliot Ch., S. S., 30; C. H. P., 25; H. A. W., 100. **Newton Center:** S. S. in First Ch., 5.62. **Newtonville:** Central Ch., 338; Mr. and Mrs. B. E., 100; J. E. E., 10. **Northampton:** Edwards Ch., by H. B. S., 5; Edwards Ch., by H. M. T., 2; Edwards Ch., by Miss M. M. W., 10; First Ch., by E. A. C., 40. **Florence:** Ch., 39.38; E. P. C., 5; E. M. H., 1; Mrs. J. H. W., 2, and two boxes goods for Athens, Ala.; Miss M., box goods;



rs. J. H. W., two boxes goods for Athens, Ala.  
**North Andover:** Trinitarian S. S., 10.11. **North-**  
**ors:** Ch., by Miss C. S., 25; Ch., by Miss A. M.  
 20; Primary S. S., for Athens, Ala., 751.  
**North Chelmsford:** Ch., 5. **North Leominster:**  
 n., by Miss L. E. S., 2; S. S. of Ch. of Christ,  
**Norwood:** Ch., by G. T. E., 5. **Oakham:** Ch.,  
 Mrs. M. T. F. R., 15; Ch., by Mrs. S. C. B.,  
**Peabody:** "A Friend," 1,630.82. **Pittsfield:**  
 M. W., 10. **Plymouth:** Ch. of Pilgrimage, by  
 L. B., 2. **Randolph:** S. S., 10. **Reading:**  
 1st Ch., 114.18. **Richmond:** S. S., Lincoln  
 em., 258. **Rosindale:** Ch., 50, to constitute  
 r. **Clifford E. Smith, Honorary Life Member.**  
**Roxbury:** Eliot Ch., 24.28; Highland Ch., C. E.,  
 35; Highland S. S., 19.71; Mrs. F. L. F., 50;  
 Friends, 1. **Salem:** South Ch., 1.75. **Sharon:**  
 A. H. B., box goods for Greenwood, S. C.  
**Shelfield:** C. E. Soc., 2. **Somerville:** Broadway  
 by S. A. H., 5; Prospect Hill, Ch., by C. H.  
 K. W. Hood, 75. **South Boston:** Phillips  
 10. **South Hadley:** Mr. and Mrs. H. P. P.,  
 25; R. J. T., 3. **Springfield:** Dr. R. F. E., in  
 rat Ch., 50; North Ch., by A. S., 2. A. S. F.,  
 M. A. W., 25; "Friend," 1; S. S. Class, S. S.  
 1pers for Lincoln Academy. **Sutton:** Ch., by  
 A. B., 10. **Taunton:** Trinitarian Ch., 47.50;  
 S. in Trinitarian Ch., 6.79; Mrs. E. S. M. C.,  
 C. M. R., 50; Miss E. S. S., 5. **Upton:** C. M. C.,  
 60. **Wakefield:** First Ch., 132.05; S. S. in  
 rat Ch., for Day Nursery in Porto Rico, 32.  
**Waltham:** First Ch., by Miss H. M. H., 2. **War-**  
**ren:** Ch., 9.50. **Webster:** First Ch., 30.25; Ch.,  
 M. J. P., 500; Miss A. L. P., 200. **Welles-**  
**ley:** Girls' Club of Woman's Guild, 15. **West-**  
**bro:** Ch., by Miss L. G. P., 1. **West Boylston:**  
 Missionary Soc., for Lexington, Ky., 15. **West**  
**brookfield:** Ch., by M. J. H., 7; Ch., Hymn  
 books for Lincoln Academy. **West Newbury:**  
 1st Ch., by Miss M. R., 5; Mrs. C. A. A., 5.  
**West Somerville:** Mrs. M. R. McN., 3. **Whitman:**  
 25.32; S. S., 2.83. **Winchendon:** North Ch.,  
 North Ch., by E. R. P., 20; North Ch., by  
 W., 2. **Winchester:** F. F. P., for Brewer  
 Normal School, Greenwood, S. C., 100. **Wor-**  
**cester:** Central S. S., for Chandler Normal  
 School, 25; Hope Ch., 33.73; Memorial Ch. and  
 S., 4; Mrs. H. H. M., 1.

## LEGACIES

**Andover:** Estate of Harriet L. Erving, 100.  
**Ames:** Maria E. Ames, 700.87. **Hopkinton:**  
 Mary G. Barnard, 673.71. **Magnolia:** George A.  
 nton, 416.67. **Medford:** Estate of Mary Alice  
 bllog, 734.04. **South Chelmsford:** Estate of  
 abel E. Page, 100. **Sunderland:** Estate of Eu-  
 pe Strong Sanderson, 78.55. **Worcester:** Es-  
 ate of Mary A. Smith, 627.31 (Reserve Legacy,  
 8.20), 209.11.

## MODE ISLAND—\$243.09.

**Barrington:** J. W. A., 2. **Central Falls:** Ch.,  
 3.09. **Providence:** Plymouth Ch., 50; Ply-  
 uth Ch., Helping Hand Soc., for Tillotson  
 lege, 15; A. W. C., for Talladega College, 10.  
**Overport:** Ch., by Wm. C. N., 40. **Woon-**  
**cket:** Miss A. E. B., 10.

## CENTRAL DISTRICT

## CONNECTICUT—\$758.69.

**Berlin:** Second Ch., 38.66. **Bloomfield:** Ch.,  
 F. E. B., 10. **Bridgeport:** United S. S., 50.  
**Bristol:** Community Club, for Chandler Normal  
 school, 10. **Canaan:** Pilgrim Ch., 6. **Dayville:**  
 bond Ch., 15; **Hartford:** Asylum Hill Ch., by  
 T. C., 10; Windsor Avenue S. S., 12.05; Ox-  
 ford School Association, 10; Mrs. J. C. H., 10;  
 M. R., box goods for Athens, Ala. **Meriden:**  
 H. N. B., for Marion, Ala., 10. **Middle-**  
**bury:** M. Soc., for Chandler Normal School, 5.  
**Mord:** A. A. S., 5. **New Britain:** H. S. W.,  
**New Haven:** Center Ch., by Mrs. F. D. B.,  
 Plymouth Ch., 10; S. E. B., 150; H. W. H.,  
 Talladega College, 100; S. G. W., 10; Mrs.  
 L., post cards for Thomasville, Ga. **New**  
**London:** First Ch., for Athens, Ala., 20. **New**  
**London:** Ch., 43.05. **North Madison:** Ch., 12.50.  
**North Stoughton:** Missionary Soc., for Chandler  
 Normal School, 5. **Norwich:** Taftville Ch., So-  
 litas, Class, for Lexington, Ky., 20; King's  
 daughters, for Chandler School, 10. **Plainville:**  
 12.25; Mrs. O., for Lexington, Ky., 5. **Pom-**  
**fret:** First S. S., 3.50. **Saybrook:** Miss A. A. A.,  
 Simsbury: First Ch., by A. J. E., 10. **South-**  
**ton:** First S. S., 16.68. **Storrs:** Ladies Circle,  
 Lexington, Ky., 4. **Wallingford:** Ch., bbl.  
 goods for Lincoln Academy. **Watertown:** C. E.,  
 for Lexington, Ky., 10. **Wethersfield:** Girls'  
 b, goods for Thomasville, Ga. **Windsor**  
**books:** C. H. C., 6. "Connecticut," 100.

## NEW YORK—\$1,019.86.

**Angola:** W. M. S., two packages goods for  
 Marion, Ala. **Aquebogue:** Ch., 11.17. **Bingham-**  
**ton:** Missionary Soc., goods for Brewer Normal  
 School. **Bristol:** Needle Work Guild, goods for  
 Greenwood, S. C. **Brooklyn:** Clinton Avenue  
 Ch., goods for Straight College; Flatbush Ch.,  
 400; Lewis Avenue Ch., goods for Straight Col-  
 lege; Parkville Ch., box goods for Marion, Ala.;  
 W. G. C., 10. **Buffalo:** First Ch., by F. M. G.,  
 10; Miss E. W., for Talladega College, 1. **Che-**  
**nango Forks:** Mrs. W. E. A., goods for Green-  
 wood, S. C. **Cincinnati:** Missy Soc., goods for  
 Straight College. **Elmhurst:** W. A. B., 1. **Flush-**  
**ing:** Broadway Ch., by A. R., 10. **Greene:** S. E.  
 K., 20. **Hamilton:** box and bbl. goods for Ma-  
 rion, Ala. **Homers:** "A Friend," 10. **Honeoye:**  
 Burns Class in First Ch., 9.10. **Jamestown:** First  
 Ch., Women's Missionary Union, box goods for  
 Marion, Ala.; Pilgrim Memorial S. S., 5.  
**Lysander:** Ch., 3. **Middletown:** Gleaners Class,  
 for Thomasville, Ga., 15. **Miller Place:** Mt.  
 Sinai Ch., L. M. S., box furnishings, for Marion,  
 Ala. **New Berlin:** E. D. F., for Thomasville,  
 Ga., 4. **New York:** Bethany Ch., Jr. C. E. Soc.,  
 for Fort Berthold Mission, 1; Broadway Taber-  
 nacle, for Emerson Institute, 50, and box goods;  
 North New York Ch., 30; "Forward," for Ma-  
 tion, Ala., 75; Mrs. M. L. P., for Ryder Memo-  
 rial Hospital, 10; Mrs. F. F. T., for Talladega  
 College, 50; H. P. W., for Thomasville, Ga., 200.  
**Niagara:** First Ch., package goods for Em-  
 erson Inst. **Norwich:** Scoville Brotherhood Class,  
 9, "A Friend," for Brewer Normal School, 2.  
**Nyack:** Central Ch., 2.10. **Poughkeepsie:** G. D.  
 25. **Richmond Hill:** Brooklyn Hills Ch., Pri-  
 mary S. S., for Marion, Ala., 5. **Salamanca:**  
 Missionary Society, goods for Greenwood, S. C.  
**Schenectady:** Pilgrim Ch., by R. W. C., 2.  
**Smyrna:** Ladies' Mission Circle, two boxes goods  
 for Marion, Ala. **Syracuse:** Geddes Ch., by  
 Mrs. G. H. S., 5. **Ticonderoga:** W. M. S., box  
 goods for Marion, Ala. **West Bloomfield:** Ch.,  
 14.49. **White Plains:** Westchester Ch., by E. J.  
 T. V., 25. **Wolcott:** Miss W. T., 5.

## NEW JERSEY—\$575.00.

**East Orange:** First S. S., 15; A Member of  
 Trinity Ch., 10. **Glen Ridge:** Ch., 430. **Mont-**  
**clair:** A. M., 25; Mrs. L. E. S., for Greenwood,  
 S. C., 5. **Plainfield:** Ch., by J. M. W., 50; E. M.  
 M., 10; Mrs. P. S. S., 5. **Short Hills:** Mrs. S.  
 H. H., 25. **Upper Montclair:** Miss A. L. M.,  
 magazines for Lincoln Academy.

## DISTRICT OF COLUMBIA—\$5.00.

**Washington:** C. E. P., for Pleasant Hill, 5;  
 "Friend," box books for Athens, Ala.

## OHIO—\$1,226.75.

**Claridon:** Ch., 10. **Cleveland:** Euclid Avenue  
 Ch., by Mrs. A. J. S., 50; Plymouth Ch., by W.  
 B. D., 25; St. John's Ch., Mitylene Class, for  
 Marion, Ala., 5; Rev. H. K., for Emerson Inst.,  
 1. **Columbus:** Plymouth Ch., 81.25. **Elyria:**  
 Second Ch., 25. **Marshfield:** Miss E. J. B., 4.  
**Oberlin:** United Ch., by A. H. C., 5. **Wellin-**  
**gton:** J. T. H., 100. Ohio and Michigan Chapters  
 of D. A. R., for Pleasant Hill, Tenn., 41.

**Woman's Home Missionary Union of Ohio,**  
 by Mrs. H. H. Hosford, Treasurer, 859.50.  
**Through the Woman's Home Missionary**  
**Union of Ohio,** by Mrs. H. H. Hosford, Treas-  
 urer. **Cleveland:** Euclid Ave. Ch., by the Misses  
 E., 20.

## MICHIGAN—\$1,913.68.

(Donations, \$647.01; Legacy, \$1,266.67.)  
**Cadillac:** First Ch., by C. R., 5. **Detroit:**  
 North Woodward Avenue Ch., 10; Mrs. D. L.  
 Goodwin's S. S. Class, for Thomasville, Ga., 3.  
**Grand Rapids:** Park Ch., by Mrs. E. D. McE.,  
 25. **Hart:** First Ch., by Mrs. B. S. R., 5. **Hud-**  
**son:** C. B. S., 100. **Lansing:** H. M. Soc., two  
 sacks goods for Athens, Ala.  
**The Congregational Conference of Michigan,**  
 by C. C. Vaughn, treasurer, 279.64.  
**Through the Congregational Conference of**  
**Michigan,** C. C. Vaughn, treasurer, from the  
 W. H. M. U., 119.37.

**Woman's Home Missionary Union of Mich-**  
**igan,** for Pleasant Hill, Tenn., 100.

## Legacy.

**Romeo:** Miss E. B. Dickinson, 1,266.67.

## WESTERN DISTRICT

## ILLINOIS—\$1,640.20.

**Amboy:** Missy Soc., for Lexington, Ky., 5.  
**Carpentersville:** Berean S. S. Class, for Pied-



mont, 15. **Chicago:** Forest Glen Ch., 6; Warren Avenue Ch., goods for Straight College; Mrs. D. D. O. (Warren Ave. Ch.) (of wh. \$20 for upkeep of bed in Ryder Memorial Hospital), 25; F. H. T., for Fort Berthold Mission, 100; "A Friend," 10; "Friends," bbl. goods for Athens, Ala. **Kewanee:** E. S. W., 25. **La Grange:** First Ch., 300. **Moline:** H. A., for Talladega College, 25; Mr. C. A. B., 10. **Mendon:** Mrs. L. A. B., 10. **Morrison:** R. W., 10. **Paxton:** Mrs. J. B. S., Box goods for Marion, Ala. **Payson:** Missionary Soc., for Lexington, Ky., 5. **Rollo:** Woman's Assoc., for Lexington, Ky., 5. **Sheffield:** Missy Soc., for Lexington, Ky., 11.50. **Summer Hill:** Ch., 12.50. **Wheaton:** Mrs. J. R. P., bbl. goods for Marion, Ala.

Through the Congregational Conference of Illinois, 521.33.

**Woman's Home Missionary Union of Illinois,** by Miss Cora E. Barnard, Treasurer (of which 15 for bed in Ryder Memorial Hospital), 543.87. **IOWA**—\$905.20.

(Donations, \$405.20; Legacy, \$500.00.)

**Denmark:** W. M. Soc., for Lexington, Ky., 10. **Des Moines:** Dr. G. R., for Talladega College, 12.50. **Marshalltown:** Rev. B. F. M., for Talladega College, 6. **Mason City:** Dr. E. McE., for Talladega College, 5; J. F. S., for Talladega College, 5. **Preston:** Ch., box goods for Talladega College. **Red Oak:** P. B. C., for Talladega College, 5; G. H., for Talladega College, 10. **Shenandoah:** R. S. B., 5; A. F. L., for Talladega College, 5; A. F. L., 50; Mrs. R. E. M., for Talladega College, 25; E. A. R., for Talladega College, 10; T. H. R., 10; E. S. W., for Talladega College, 10; O. B. S., for Talladega College, 1; **Sioux City:** First Ch., by Mrs. M. A. S., 5. **Waterloo:** First Ch., 185.70; Mrs. M. L. E., for Talladega College, 20; E. J., for Talladega College, 25.

#### Legacy

**Des Moines:** Estate of Samuel A. Merrill, 500. **WISCONSIN**—\$90.00.

**Evansville:** Mr. J. B., 10. **Hartford:** J. D., for Talladega College, 25. **La Crosse:** Ch., by Mrs. L. C. C., 50. **Tomahawk:** Mrs. W. I. M., for Chandler Normal School, 5.

**MINNESOTA**—\$738.93.

**Duluth:** Mrs. W. A. McG., 10. **Glencoe:** Miss D. P. A., 3. **Minneapolis:** F. W. L., 10; E. S. S., for Fort Berthold Mission, 5; H. C., two packages goods for Marion, Ala.

**The Congregational Conference of Minnesota,** 353.47.

**Woman's Home Missionary Union of Minnesota,** by Mrs. J. V. S. Fisher, treasurer, 357.46. **MISSOURI**—\$171.10.

**Kansas City:** J. F. D., 25; E. G., 25; W. F. L., 15; Mrs. W. F. L., 15; J. B. W., 20; M. A. W., for Talladega College, 25. **New Florence:** M. A. J., 10. **St. Louis:** Hope Ch. S. S., for Talladega College, 10; Pilgrim Ch., 26.10.

**KANSAS**—\$754.14.

**Emporia:** W. W. F., for Talladega College, 20. **Eureka:** H. A. D., for Talladega College, 5; Mrs. L. D., 25; Mrs. A. T., for Talladega College, 10. **Kansas City:** W. B. H., for Talladega College, 5; **Lawrence:** C. R. M., for Talladega College, 15; **Lawrence:** J. E. T., for Talladega College, 15. **Leavenworth:** A. S. G., 15. **Topeka:** Seabrook Ch., W. M. Soc., for Pleasant Hill, 3.75; A. A. G., for Talladega College, 5; E. G. H., for Talladega College, 10. **Wichita:** Miss M. D., for Talladega College, 1.

**The Kansas Congregational Conference,** by Ruth E. Wood, 624.39.

**NEBRASKA**—\$301.09.

**Lincoln:** Ch., by Mrs. W. A. T., 5. **Omaha:** Payne Investment Co., for Talladega College, 1.

**The Congregational Conference of Nebraska,** 281.09.

**NORTH DAKOTA**—\$35.00.

**North Dakota:** Amenia Ladies' Aid, for Fort Berthold Mission, 20. **Cooperstown:** Congregational S. S., Lincoln Sunday, 10. **Fargo:** Plymouth Ch. Sunshine Club, for Fort Berthold, 5.

**MONTANA**—\$20.00.

**Dillon:** Prof. R. C., 20.

#### PACIFIC DISTRICT

**CALIFORNIA (NORTHERN)**—\$792.56.

**Berkeley:** Miss L. W., 2.50. **Campbell:** Woman's Missionary Soc., 15. **Lockeford:** Rev. J. J. K., 5. **Oakland:** First Ch., in memory of Mrs. J. W. Sanderson, 5. **Oroville:** First Ch., by E. W. E., 10. **Palo Alto:** Mrs. R. C. K., 25. **Paradise:** Ch., by Mrs. A. J. W., 20. **Redwood City:** D. W. W., 15. **San Francisco:** First Ch., by Mr. G. C. B., 5; First Ch., Judge and Mrs. C. D. W., 5; Mission, Mr. and Mrs. C. D. H., 2.50. **San Lorenzo:** W. W. T., 10. **Saratoga:** Mr. and Mrs. C. D. B., 25. **Sonoma:** Mrs. H. A., 5. **Suisun:** Rev. E. O., 5.

**Congregational Conference of Northern California,** \$492.59.

**Woman's Home Missionary Union of Northern California,** \$139.97.

**CALIFORNIA (SOUTHERN)**—\$977.68.

**Claremont:** Rev. W. E., for Fort Berthold Mission, 3. **La Canada:** W. M. Soc., by Mrs. L. B. W., 2. **Long Beach:** Mrs. A. L. B., for Lincoln Academy, 5. **Los Angeles:** 50; W. M. E., 25; M. M. L., 10. **Los Angeles, Hollywood:** G. A. H., 10. **Redlands:** Mrs. G. H. B., goods for Straight College. **Rialto:** Mrs. M., goods for Straight College. **Riverside:** 15. **San Diego:** G. W. M., for Talladega College, 100. **Saticoy:** Mrs. J. M. D., 10. **Whittier:** 30.

**Congregational Conference of Southern California,** \$717.68.

**OREGON**—\$93.09.

**Congregational Conference of Oregon,** \$93.09.

**WASHINGTON**—\$136.66.

**Olympia:** Mrs. C. R. P., 5. **Seattle:** Japanese Ch., 5; D. W., 50.

**Washington Congregational Conference,** \$76.66.

**IDAHO**—\$157.39.

**Pocatello:** Ch., 75. **Wallace:** Ch., through Washington Congregational Conference, 11.3.

**Conference of Congregational Churches,** \$71.

**NEVADA**—\$9.05.

**Reno:** Through Northern California W. M. U., 9.05.

**ARIZONA**—\$3.00.

**Tempe:** Ch., 8.

**HAWAII**—\$16.00.

**Honolulu:** Rev. E. T. S., 10. **Kohala:** Union Ch., 6.

(Continued next month)

